

William Smith

DAVIDS BLESSED

William MAN: *Smith*

OR,

A SHORT EXPOSITION
upon the first P^SALME, di-
recting a man to true
happinesse.

WHEREIN THE ESTATE
and Condition of all Mankinde is
*layd downe, both for this life,
and that which is to come.*

The Ninth Edition profitably amplified by the
Authour, *Samuel Smith*, Preacher of the
Word at *Prittlewell* in *Essex*.

I. TIM. 4. 8. *Godlinesse hath the promise of the
life present, and the life that is to come.*

LONDON.

Printed by NICHOLAS OKES, 1635.

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ALL

A CHOICE POSITION

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TO THE HONOVABLE

Sir ROBERT RICH, Knight
of the Bath, and Sonne and
Heire to the Right Honourable, Ro-
bert Lord Rich; and to the Hono-
rable and Vertuous Lady, the Lady
Frances Rich his Wife, S. S.

wiseth all true comfort in
*this life, and eternall
happinesse in the
life to come.*

IT is credibly re-
ported, Right
honorable, that
when one Pre-
sented unto ANTIPATER
A 4 King

The Epistle Dedicatory.

King of *Macedon*, a treatise
of Happinesse, that hee
reiected it with this An-
swer, I am not at leasure:
your Honour shal find this
a treatise tending to happi-
nesse, and shewing the way
to everlasting blessednesse;
yet I assure my selfe it shall
finde better entertainment
at your Honourable hands,
and that you will finde lea-
sure at your leasure to per-
use and read it. I must
ingeniously confesse, that
many have divers times
handled many poynts of
Doctrine delivered in this
Trea-

The Epistle Dedicatory.

Treatise : yet have done it
after another method. If
the water I have drawne
from this well shal delight
you , I hope it will not tast
the worse, being brought
unto you in this vessell. I
offer heere unto your view
the Anatomy of Davids
Blessed Man : Or a short ex-
position of the first Psalme,
Directing a man how hee
may be truely blessed. It
is not without desert that
S. Ierome doth call this
booke of the Psalmes, The
treasure of Learning: for out
of it most frequent testi-
monies

The Epistle Dedicatory.

monies are brought by our
Blessed Saviour himselfe.
And this first Psalm is a
Compend, or an Abstract
of the whole booke of
Psalmes, directing to true
happinesse. The Text I am
sure, is excellent for the
purpose, but for my maner
of handling it, I leave it to
the censure of GODS
Church. In Preaching, I
have ever counted plainesse
the best eloquence, and the
carriage of matters so,
that those of the lowest
forme may learne som-
what, the soundest and the
surest

The Epistle Dedicatory.

surest learning. For surely wee are so fallen into the dreggs of time, which being the last must needs bee worst, that Security hath so possessed all men, that they will not bee awaked: But if at any time the Word of God, or any good motion of Gods spirit hath met with them, presently Security whispers them in the one care, that though it be fit to thinke of such things, yet it is not yet time. Youth pleades a priviledge, though many Millions of yong men are in Hell for want

The Epistle Dedicatory.

want of timely repentance. And presumption warrants them in the other care, that they may have time heereafter. And thus men spend their dayes, untill at last their houre-glasse be run, and time then is past. Now if your honor shall lay this to heart, in the strength of yeares, it shall bee your chiefest wisdom. And if to bee religious in all ages hath beene held to be true honour: How much more honourable is it in so impious an age? It is religion and Godlinesse that shall
imbalme

The Epistle Dedicatory.

imbalme your name, and
make it shine before Men,
and glorifie your soule a-
mongst Angels. *Mary* her
Box of Oyntment shall ne-
ver be forgotten: For God-
linesse hath the promise of
this life, and that which is
to come; and Without it
is no internall comfort to
bee found in Conscience,
nor externall Peace to bee
looked for in this World,
nor eternall happinesse to
be hoped for in the next.
Now, how can Religion
but promise to her selfe a
zealous patron of your
honour,

The Epistle Dedicatory.

honour, being the sonne
and heire of so gracious and
Religious a Father, who
hath shewed himselfe a
Faithfull Doore-keeper in
the House of God? Let
his godly example teach
you not to drinke of those
stollen waters, or rather in-
ded the Blood of foules,
wherewith too many in
these Gold thirsty dayes,
doe purchase Acheldema
unto them and theirs.
The Lord keepe this ever
from the purpose of heart
in his Servants, who have so
honourable and weighty a
trust

The Epistle Dedicatory.

trust committed unto them.
Let this exhortation of
David to his son Salomon,
be euer in your honourable
minde: And thou Salomon
my sonne, know thou the
God of thy Father, and serve
him with a perfect heart,
and with a willing minde:
For the Lord searcheth all
hearts, and hee under-
standeth all the imaginati-
ons of the thoughts: If
thou seeke him, he will be
found of thee; but if thou
forsake him, hee will cast
thee off for ever. The
God of heaven so vouchsafe

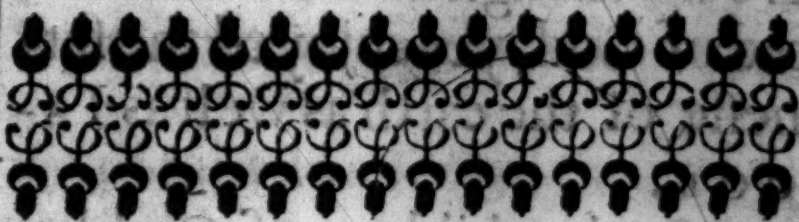
to water you & yours, with
the dew of heaven, that
with the godly man in this
Psalme You may prosper as
trees of his planting: and
so bring forth fruit in due
Season in this life, that at
the end of this life, your
reward may be the begin-
ning of this psalme, even
true blessednesse. Thus in
all dutifull humility I
rest,

Prittle-well this 26. of March.
1635.

Your Honours remembrancer to the
Throne of Grace

SAMUEL SMITH.

A Table



TO THE CHRISTIAN READER.



Christian Reader,
as it hath ever
beene the prac-
tice of wicked
men, to make
their prosperity
an argument of Gods favour,
reasoning after this manner: Is it
likely that I should enjoy so ma-
ny blessings from God, if my
conversation were not pleasing
in his sight, &c. Not considering
that these common gifts are gi-
ven alike both to the godly man
and to the sinner: And that

B

ESAV

To the Reader.

E S A V though he was a man hated of God, yet enjoyed the fattenesse of the earth as well as I A C O B .

So the children of God beholding the outward prosperity of the wicked, and their owne miserable condition here in this life, have hereby beene much troubled; and have beene moved to call Gods judgements in to question, how it could stand with his Iustice, that wicked men should so abound in wealth that rebelliously transgresse. This proved a sore temptation unto D A V I D, infomuch that his steps had well nigh slipped. And the same thing perplexed the Prophet I E R E M Y, that he was bold even to reason the case with God, saying; Wherefore doth the way of the wicked prosper?

To the Reader.

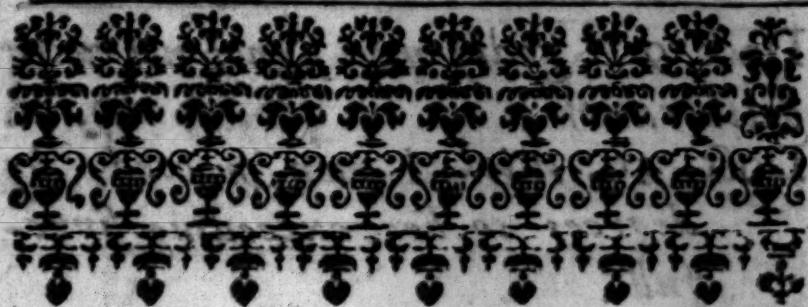
prosper: and why are they in
wealth that rebelliously trans-
gresse? Many of Gods servants
are not a little affected herewith,
not understanding the reason,
how the Lord will not suffer his
children in this life to goe un-
chastised for their sinnes, but
thereby brings them to a greater
measure of humiliation. As for
the wicked, the Prophet assign-
eth a reason of their prosperity,
namely, this; That thou mayest
puff them out like beasts for the
slaughter, and prepare them for
the day of Destruction. This
truth is most clearely set downe
in the seven and thirty Psalme:
A portion whereof I have hand-
led in the Sermon following. My
desire herein is to comfort Gods
people, that notwithstanding their
present condition may seeme to

To the Reader.

be miserable, yet the Lord doth
ever uphold his in time of grea-
test danger, and of this they
shall be sure, that their latter
end shall be peace. I wish thee
comfort by it, and by all other
holy helpes. And so remaine,

**Thine in every Chri-
stian office,**

SAM V. SMITH.



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is blessed.* p. 21

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A Short

A short view and Method of the first Psalme, followed
in this EXPOSITION.

1 Negative, { 1 He doth not walke in,
which are 3. { 2 He doth not stand in,
3 He doth not sit in, &c.

1 By their
Vertues,
which are of
two sorts.

1 Godly,
vers. 1. 2.
described
2 wayes.

2 Affirma- { 1 He Meditates much.
tive, which { 2 The Object of his Me-
are 3. like- { ditation. The Law of God.
wise. { 3 The time, Day & Night.

1 By a simi- { 1 By the nature of it,
litude, by a { It is a Tree planted.
Tree. { 2 Property, It brings
Described. { forth fruite, &c.
2 By the { 3 Contrary property, It
prosperous { Leaves do not fall.
successe of { It shall prosper.

1 A descrip-
tion of all
Mankinde
divided into
two rankes.
verse 1, 2, 3,
4, 5.

2 By the re-
compence of
their vertues.

2 Wic-
ked, who
are like-
wise de-
scribed 2
wayes.

1 By their e-
state in this
life 2 wayes.

1 Generally. It is not so with them.
(winde, &c.)
2 Particularly, But as the chaffe which

2 By their e-
state and
condition the life
to come, 2 wayes.

1 They shal not stand in Iudgement
(It
2 Neither be associates with

2 The chiefe cause of the
happinesse of the one, and
the misery of the other,
two wayes.

1 for the Godly, The Lord knoweth the way of the Righteous.

2 For the wicked, set downe { The way of the
by an indefinite sentence. { shall perish.

A Short view and Method of
in this Exposition

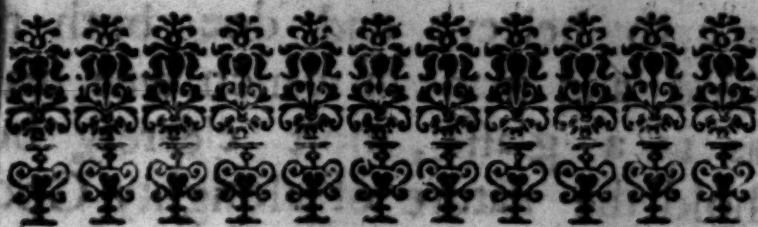
1 By their
Virtues
which are of
two sorts.

1 Godly
vertues
described
2 ways.

2 By the re-
compence of

1 A descrip-
tion of all

trough A. The estate of the wicked
being



A plaine and familiar Ex-
position upon the first Psalme,
first Preached, and now pub-
lished for the benefit of
Gods Church.

THE FIRST PSALME.

VERSE I.

*Blessed is the man that doth not walke
in the counsell of the wicked, nor
stand in the way of sinners, nor sit-
teth in the seate of the scornfull.*



ONCERNING the
Booke of the
Psalmes, it is an
Epitome of the
whole Bible, tea-
ching us what we

are to beleeeve and doe both to God and man: in which wee may as in a glasse, most cleerely behold the nature of almighty God, his Wisedome, goodnesse, and mercy towards his Church and Children; as also most notable spectacles of his fearefull wrath and vengeance against the wicked and ungodly.

If men would learne to pray unto God, and crave for any mercy and blessing at his hands; Loe here bee excellent plat-formes of true, hearty, and earnest prayers: If men would give thanks for blessings received, or for judgements escaped, or for deliverance from wicked and ungodly men, here bee most worthy examples and directions. Againe, if men would finde comfort in temptation, trouble, and affliction, and learne with patience to beare them, there is no part of the Bible more sweete and comfortable, then this booke of the Psalmes: And therefore it should bee our delight and study

to study, and wee ought to spend the
may more time in the reading, and in the
be meditating of so excellent and worthy
od, a booke.

This Psalm is set downe before
the rest, as a preface to stirre up eve-
ry faithfull Christian, to the diligent
and careful study of the holy Scriptures,
and the blessed booke of God, as our Sa-
viour saith; *Search the scriptures, &c.*
Because that will bring a man to true
and happinesse in the end; namely to know
God to be his GOD, to know Iesus
CHRIST, to know himselfe,
and to direct him in the nar-
row way which leadeth unto life
for eternall.

This first Psalm is set downe
without any inscription, and there-
fore it is uncertaine by whom it was
penned; whether by *David*, as most
like it was, or by *Esdra*s, who is
rather thought to have gathered them
together, and joyned them thus in one
volume or Booke, as now wee have
them.

This Psalm doth teach us these

Summe of
the Psalm

two worthy poynts ; namely , how
the godly man lives and walkes in
this world, what maner of life he leades
on earth, and also what happinesse
and blessednesse is reserved for him
in the life to come in heaven, *ver. 1. 2. 3.*
The second part shewes the contra-
ry life of the wicked and ungodly, as
also what fearefull vengeance and
eternall judgements are prepared for
them, *ver. 4. 5.*

And the parts of this Psalm are
two : In the former part is a de-
scription of the contrary estate of the
godly man and the wicked man
namely , that the godly man is cer-
tainly blessed, and the wicked man
curfed, in the five first verses. The
other part shewes the chiefe cause of
the happinesse of the one, and the mi-
sery of the other, *verse the sixt* : *Be-
cause GOD knoweth ;* that is, likes
loves, and allowes ; yea doth blese
and prosper the way of the one : but
he hates, abhorres, and dislikes the
way of the other : and GOD doth
curse it, and make it most vnhappy

and miserable unto them : So that we see the summe of this Psalme is this, that those are blessed whose way, that is, whole life and conversation the Lord loves, likes, and allowes of, so as he doth direct and blesse it; But the Lord allowes and takes care of the way of the righteous and godly man, therefore the godly man is blessed.

Now seeing this is the maine Proposition of this Psalme, to proove that the godly are blessed : Therefore the Prophet doth first shew who bee truly godly, as *verse 1. 2.* and then wherein their blessednesse doth consist, *verse 3.*

The godly man is described two waies : First, Negatively, shewing what he doth carefully shun and avoid, *v. 1.* Secondly, affirmatively, shewing what hee doth carefully embrace and follow, *verse 2.*

Concerning the things which the godly man doth ever carefully shunne and avoide, they are heere laid downe to bee three in number, by a most

Three sorts
of wicked
men.

excellent kinde of speech, layd downe by way of graduation, wherein the Prophet shewes how men proceed by degrees to be wicked, for there is an increase and proceeding in sinne, as wee may see in every steppe of this graduation; first, in the persons, secondly, in the manner, and thirdly in the fruit it selfe.

And indeed there is a variety and multiplicity of sinnes, and as they are divers, and of divers kindes, so the variety of number causeth a diversity of names; *The counsell of the wicked, the way of sinners; the seat of the scornewall*: For as one saith well, there is a fruitfull crop of sinne, and there is none of the sonnes of Adam, but may say with Manassas in his prayer, *I haue sinned above the number of the sand. of the sea.*

First, (*He doth not walke in the counsell of the wicked*) where we see the persons are said to be wicked; the originall word signifieth, a man that is never quiet, but ever thinking or doing something that is evill, like the

the raging sea, whose minde is ever troubled and tempted with evill thoughts and perturbations. By counsell hee understandeth heere the crafts and subtilties of the wicked, by which they push themselves forward, and labour to draw others to the like, according to that of *Salomon*; *My son, if sinners intice thee, consent thou not, if they say, come let us lay waite for blood, &c.* So that the Prophet meaneth here, that hee is blessed that joyneth not himselfe to commit sinne with the ungodly, nor by himselfe doth commit the same as sinners doe.

The second sort of evill men, whose company hee doth avoide, are called *sinners*; the word signifies, such as not onely are of a naughty heart, and being seduced by bad counsell, live in sinne; but such as delight in sin, and have in them a constant and settled purpose to live in sinne.

The third sort of evill men, whose company he doth avoyde, are called *Scorners*. And they are such kinde of

Pro. 40. 14
Pro. 1. 10.

wicked men, as being hardned in heart, doe still confirme themselves in their wicked life, and get such a habite and custome in sinne, that they shame not to make a mocke of God and all godlinesse, and even to bleare out the tongue at Religion and christian piety, so that as they are wicked in heart, and lewd in life, so be they also hardned and confirmed in both of them; for by *Seate*, he noteth the fellowship and society with the ungodly.

Psal. 26. 4.

Their actions described.

Secondly, concerning the action, the first is, *to walke in the counsell of the wicked*: To walke, is to live and frame his life to affect and approve of the wayes and counsels of wicked men, neither will hee once listen, or lend his eare to the perverse and naughty counsell of ungodly men, much lesse will hee bee brought to frame his life after their wicked wayes.

The second action or proceeding of a sinner is *standing*; as the former is in heart to like, love and approve

of

of the wayes of the wicked, this is to obey them, and follow them into the same excesse of riot; So that the meaning of the Prophet is, that a godly man doth not like, love, nor follow that kinde of life, or conversation which wicked men doe use, and such as be given to sinne; according to that of the Apostle, *Fashion not your selves like unto the world*: but doth by all meanes possibly shunne and avoide it.

Rom. 12. 2.

The third evill which the godly man doth most carefully avoide, is in these words, and *hath not sate in the assembly of the scorner*: that is, will not bee familiar, and have acquaintance with such as bee mockers of God, and all good duties; hee will not be their companion, nor keepe them company, who doe openly professe impiety, who make a scoffe at all Religion, scorne the word of God, and contemne the servants of God: These be the three evils which the godly man doth most carefully shun and avoyde.

In

In the whole wee may observe the wonderfull growth that sinne hath in the heart of a sinner, it stands not at a stay, but is ever growing, and never suffers any winter-tyde of blasting, but ever prospers: It first beginneth in the heart of the sinner with a double walking, wandering as it were, up and downe, as being uncertaine what to doe; the next step that it maketh, is from *Walking to standing*, which signifies a determination after the former uncertainty, and where sinne is not stayed neither in the conception, nor in the birth, *When it is finished, it brings forth death*, ever ending in hardnesse of heart, obstinacy of minde, and obduracy of both. Oh that all wicked and vngodly men would lay this to heart, that making once shipwracke of faith and a good conscience, and wounding their soules by sinne! this spirituall disease of sinne growes dayly to be more incurable, and the more sinne groweth to a head, the more the Spirit

Iam. 1. 15.

rit of God is quenched in a man, and the worke of grace is diminished. It behooves us all therefore to keepe a diligent watch over our owne wayes, to cut off the occasions of sinne, and to slay the beginnings of iniquity; for a fire new kindled may easily be quenched; when the Ship beginnes to leake, it may easily bee stopped; and at the first, sinne and Sathan may easily bee resisted, and wee may with the lesse difficulty withstand the force of it; whereasthe more it is practised, the more the heart is hardned, and sinne growes stronger, and the sinner himselfe weaker, according to that of the Prophet: *Can the Blacke-more change his skinne, or the Leopard his spots, then may yee also doe good which are accustomed to doe evill.* And therefore to this end the Lord laboured with Caine to stoppe his sinne in the conception; or at least in the birth, when that hee saw that his countenance was cast downe, and that hee had conceived some evill against his brother,

Ier. 13.23

brother, the Lord tels Caine. If thou doest well shalt thou not be rewarded, if thou doest evill, sin lyeth at the doore: q.d. Cain, Cain, be warned betimes ere it be to late, there is a reward that will follow thy righteous dealing, but if thou goe on to kill thy righteous brother, thou shalt finde that thy condition will bee farre worse then now it is. This is the woefull and miserable condition of those that runne from evill to worse, as it were adding drunkennesse to thirst, and bee a warning unto us, to take heede lest at any time wee give any entertainment to sinne: And so our last end bee worse then the first.

Math. 8.
The godly
mans de-
scriptions
affirmative
ly.

In the second Verse the Prophet describes a godly man affirmatively, shewing what he doth most carefully embrace and follow: And as if hee should say: hee is a blessed man that abstaines from evill, if so bee withall hee delight to doe good; so hee doe willingly yeeld himselfe to performe obedience unto the will of God, and confirme all his thoughts,
words

Words and Deedes, to the Will of God.

Now the good things which he must do, are contayned in two words, first *His delight must be in the Law of the Lord: Secondly, he must meditate therein day and night.*

But his delight, that is, the godly and upright man; who is truely happy and blessed indeede, doth wonderfully love the *Law of the Lord*, that is, the Word of God, and that heavenly Doctrine, wherein is revealed the will of GOD, whereunto all our thoughts, words, and workes must be confirmed, and which maketh knowne unto us the way to eternall life and salvation.

Secondly, *In this Law hee meditates day and night*: That is, the godly man doth set his heart and minde upon the word and doctrine of God, so as he doth thinke often, and much muse upon it; it is his dayly meditation, so as hee sets some time apart every day to study it; both to learne out of it how God must bee purely wor-

worshipped, his owne life ordered: as also to learne thereby how to maintaine and keepe faith and a good conscience before God and man. And thus the godly man is described by both parts of his life, his eschewing of evill, and his carefull and religious performing of good duties.

Secondly wee have seene a godly man described, so now followeth wherein the happinesse of this man consists.

This happy man is described two wayes.

First by a similitude.

Secondly, by the prosperous and good successe of all he doth.

The happinesse of the godly man is described by a similitude, whereby a godly man is compared to a tree, which tree is described,

First, by the place, namely, that it is a tree planted, not of it owne growing. *By the waters side.* Even by the fresh and springing Rivers, which is a resemblance of our ingrafting into Iesus

The happinesse of a godly man wherein it consists.

Jesus Christ by faith, and the spirit of God; so as wee receive and draw joyce and nourishment from him continually.

Secondly, it is described by an effect; namely, *That it brings forth fruit in due season*: And this is a resemblance of our regeneration, or of our obedience, because the Godly man beeing ingrafted into Iesus CHRIST, doth by vertue of his Resurrection bring forth the fruite of faith and obedience both to God and man; *In due season* that is, in time couenient, when it may best seeme for the glory of God, and the good of our neighbour.

Psa. 62. 12.
Mat 7.

Thirdly, by a contrary property that *her leaves doe not fall*: that is, in time of Winter and stormes, her leaves fall not: And this is a signe of our perseverance, that the Godly man is not offended nor daunted with crosses, persecutions, or afflictions, or any other calamity whatsoever, but doth by patience possesse his Soule, and by Faith, wades as it were

were, throughout all these dangers.

Secondly, the happinesse of a godly man is described by that blessed successe that God gives to all his affaires hee takes in hand; *It shall prosper*, because hee takes them in hand according to Gods commandement, and in his feare, with prayer and calling on the name of the Lord, *Ioshua* 1. 8. to the glory of God, and the good of his Neighbour.

Wicked
described.

In the second part of the Psalm, the Prophet describeth the most miserable and cursed estate of the wicked and ungodly, *verse* 4. 5. That it is cleane contrary, that as their wayes and lives be contrary, so their reward is contrary.

The Prophet describing the cursed and miserable estate of the wicked, saith first, *It is not so with them*: that is, that wicked and ungodly men are in a farre contrary estate and condition; they cannot in any case bee compared to a tree that is planted by the rivers of waters, that brings forth

forth her fruit in due season, and
whose leafe shall not fall, neither do
they prosper in their Actions, ney-
ther doth GOD giue successe vnto
them.

But hee setteth out the cursed and
wretched estate of al wicked and
ungodly men, by a contrary simili-
tude, comparing them to chaffe,
which the wind driues away, That
is, euen as chaffe hath no root in the
earth, and wanting all iuyce and nou-
ishment, must needs bee fruitlesse
and dry, so as the wind doth most
easily scatter it away; Euen so the
wicked are not rooted nor groun-
ded in Christ, whereby it comes
to passe, they being vtterly voide of
all grace of Gods spirit, that they
can bring forth no fruite of good
workes, neither can they perseuer
in time of temptation, whereby a-
gain it comes to passe, that they be
carried away with euery blaste of
aine doctrine, and with the least
orme of temptation, and blast of
duersity, they are tossed to and fro:

D

and

And when the wind of Gods iudgements shall blow vpon them, they are cleane scattered away. This is their estate and condition here in this life.

And for their estate and condition in this to come, the Prophet layeth it downe likewise, *verse 5* in these words. *They shall not be able to stand in iudgement*: That is, they shall not be able to stand with comfort before the face of the Iudge, but shall tremble and quake, as not being able to endure the angry countenance of the Iudge.

Neither is this all, but they shall likewise bee seuered and secluded from the blessed company of the godly: That as here in this life they could not abide a godly man, but did hate him, persecute him, and shunne his company; So at the last day (so iust shall their reward be) that they shall bee separated from them; And as Goats cast on the left hand, there to remaine for euermore.

Reu. 6. 13.

Mat. 25. 34.

in torments, which are easlesse and remediesse, Neither the sinners in the company of the iust; that is, in the company of those that bee iustified and reconciled to God in Iesus Christ, which shall then inherite the Kingdome prepared for them.

Hitherto wee haue opened the first part of the Psalme, containing the estate and condition of a godly and a wicked man here in this life, and in the life to come.

NOW followeth the second part of the Psalme, in the last verse containing the confirmation of that doctrine; And that our Prophet doth shew by shewing the efficient cause both of the happines of the one, and the misery and wretchednesse of the other.

The first efficient cause of the happinesse of the godly man is in these words: *Because the Lord knowes the way of the righteous*: That is, he likes it, and approoves of it, so as hee

The second
generall
part of the
Psalme.

doth direct and blesse it: And therefore it shall prosper.

And the cause why the estate of the wicked is vnhappy, and *their way shall perish*, is, becaule the Lord doth not know their way: that is, hee taketh no delight in the way, or in the life of a wicked man; he loues it not so as he should direct and prosper it: And therefore *it shall perish*.

And thus much for the meaning of the words: now let vs come vnto the Doctrines.

VERSE 1.

Blessed is the man that hath not &c.

Blessed is the man, or Oh the blessednesse of that man, or as it is in the Originall: *Oh the blessednesse of that man!* They seeme to bee the words of a man musing and meditating with himselfe, wherein many blessednesse should consist, as if he should say: some pronounce him blessed that is in honour: some count them

them blessed; that haue abundance of riches: some that liue in pleasure; some place it in one thing, some in another. But, *Oh the blessednesse of that man*! that feares the Lord, that is truly religious, of the godly and righteous man.

Hence wee learne this doctrine, that of all men vnder Heauen, the godly man alone is blessed, and the vngodly and wicked man is cursed.

The righteous man a happy man in the sight of God, when the wicked is wretched and miserable. This doctrine is very apparant in the Word of G O D: It is the scope and drift of the whole Scriptures to prooue this one point, That the godly man is blessed, and the wicked man is cursed. *Blessed is the man that feareth the Lord, and delighteth in his commandments. Blessed be they that be upright in their way, & walke in the law of the Lord. Blessed are they that keepe his Testimonies, and seeke him with their whole heart. Againe, Blessed is the man whose iniquity is forgiven, and*

Doct. I.

The godly man alone is blessed.

Psal. 112.

Psal. 119. 1.

Psal. 52

Psal. 57.

D. 3

whose

whose sinne is couered. Blessed is he
 whom the Lord imputeth no sinne, and
 in whose spirit there is no guile. Read
 the seauen and thirty Psalmes which
 seemeth to bee penned of purpose
 to confirme the euerlasting trueth of
 this doctrine. That the godly are
 blessed, and the wicked are cursed
 and this blessednesse of theirs doth
 not reach onely to this life, but also
 to the life to come, according to
 that of the Apostle; *Godlinesse hateth*
 1 Tim. 4. 8. *not only the promise of this life, but also*
of the life to come. Yea, if we obserue
 the course which the Spirit of God
 taketh in the course of the whole
 Scriptures, it shall make this Do-
 ctine so much the more apparant
 vnto vs, that is, that wheresoeuer
 there is a comfort layd downe in
 the Word, the same comfort is still
 restrayned to the godly. As that of
 the Holy Apostle Saint Paul in the
 eight Chapter and first verse of his
 Epistle to the Romans; *There is no con-*
demnation; A marue'llous comfort to
 heare that wee are freed from that
 heauy

heavy and grievous curse which
we had incurred by reason of sinne:
yet least the wicked should presume
thereby, and take it vnto themselves,
vnto whom in no wise it doth be-
long: The Apostle restraineth the
comfort in the same Verse, *to them
that are in Christ Iesus*: and lest men
should deceiue themselves, to take
his comfort to themselves, vnto
whom it doth not belong, he mar-
keth them out, as it were in their
fore-heads, saying; They are such as
*walk not after the flesh, but after the
spirit*. The like of *Dauid, Lord who
shall enter into thy holy Tabernacle?*
&c. *He that hath cleane hands and
pure heart, &c.*

Besides, none are blessed but such
as bee in the fauour of God, as the
prophet *Dauid* saith, *In thy fauour
life*, such as bee reconciled to God
in *Iesus Christ*. As for such as bee out
of his fauour, they be cursed and mi-
serable, be they what they will bee:
Now onely the godly man that is
humbled, that is sanctified, that is

borne a new, is hee alone that is in the fauour of God; therefore onely the godly man is blessed.

Obiect.

Wherein stands the blessednes of Gods children, of a godly and a righteous man?

Answ.

Wherein
the godly
man is blest

I answer in this, that a godly man that is humbled for his sins, is now reconciled to God, so as GOD the Father becomes his Father, adopts him to be his child, loues him, and delights in him as his childe; *Behold what loue hath the Father given us that we should be called the Sonnes of God*: And hereupon come the amiable & loue-ties that Christ giueth vnto his Church; *Open vnto mee my Sister, my loue, my Dove, my undefiled*. Great are the affections of feruent loue that Parents beare toward their children, which none can expresse but they that feele; and yet all their loue is nothing in comparison of the loue of GOD towards his children; this the Prophet teacheth *Can a woman forget her childe, and not haue compassion on the Sonne of*

Can. 5. 2.

Psal. 105.

12. 13.

Deut. 76.

Psal. 91. 1.

2, 3.

Esay 49. 15.

grave, yet will I not forget thee.

Another part of the happinesse of a godly man doth consist in this, that he hath assurance of the pardon of his sinnes, that they are all done away, and shall neuer be layd to his charge, but are washed away in the blood of IESVS CHRIST, according to that of the Prophet *Dauid, Blessed is he whose wickednesse is forgiven.*

Hee hath all his sinnes originall and actuall, with the guilt and punishment belonging unto them, freely and fully forgiven vnto him: And all the Righteousnesse of CHRIST freely and fully imputed vnto him, and so GOD is reconciled vnto him, and approoueth him as righteous in his sight: And thus the Apostle reasoneth: *Herein was that loue of GOD made manifest amongst vs, because GOD sent his onely begotten Son into the world, that we might liue through him: Herein is that loue that we loued GOD, but that he loued vs, and sent his Sonne to be*

*Psal. 32. 1.
Acts 3. 26.*

*Rom. 8. 1.
1 Pe. 2. 24.
Rom. 4. 5.
2 Cor. 19.*

Rom. 8. 33

bee a reconciliation for our finnes.

Esay 57.

*Pax est be-
ditas Chri-
stianorum :
Aug. Serm.
temp.*

*Perfecta et
absoluta cu-
iusq; excusa-
tio testimo-
nium conscien-
tie sine, Ber.*

Another part of the happinesse of a godly man doth consist in this, that hee hath peace of Conscience, whereas the wicked and vngodly man hath a dead and sleepey conscience, or else an accusing conscience. *There is no peace to the wicked, saith my God.* But the godly man that is reconciled to God in Iesus Christ, hath the free pardon of all his finnes, hee hath sweete peace of conscience, which doth not accuse, but excuse him to GOD, yea, he hath exceeding great ioy in the HOLIE GHOST that hee knoweth his finnes are pardoned, according to that of the Apostle; *The kingdome of God standeth not in meate and drinke, but in righteousness, peace, and ioy in the HOLIE GHOST.* And indeed whom should hee feare, or whereof should hee be affraide, GOD is become his Father, the Angels are become his attendants, they pitch their Tents round about them, and haue a charge of them, the Saints of Hea-

uen

uen and earth are fellow brethren,
the creatures of Almighty God are
their friends, yea their seruants to do
them good all their dayes.

The diuels, nor all the power of
darkenesse shall not hurt them: *For*
Christ hath spoiled Principalities and
powers, and hath made shew of them o-
penly, and hath triumphed over them
upon the Crosse, yea, that which is
more, the L O R D Iesus Christ (to
whom all iudgement is committed)
is become their Lord and Sauour:
So that, they shall neuer come into con-
demnation, but shall passe from death
unto life.

Lastly, the godly man is assured
that the kingdome of Heauen, and
eternall life belongs vnto him; and
that hee shall be pertaker of eternall
glory, life, and saluation, and shall
liue in the presence of God the Fa-
ther, the Sonne, and Holy Ghost
for euermore; and this assurance in
the godly, is no presumption, but
faith; for euery godly man hath in
him the Spirit of Grace and Adop-
tion;

Pl. 37. 25.

Psal. 34. 7.

Psal. 91. 11.

Hose. 2. 18.

Col. 2. 15.

Iohn 5. 24.

Non arro-
gantia est,
sed fides, &c.
Aug. serm. 8.

Gal. 2. 20.

2 Cor. 13. 2

Rom. 8.

Vse 1.

1 Pet. 1. 18

tion; and he that hath the Spirit of adoption, knowes that hee hath it, and is able through the same Spirit to say; *I live and Christ liueth in me.* This was in *Iob* when he said, *I know that my redeemer liueth, &c.* This was in *Saint Paul*, *I am perswaded that neither height nor depth, &c.* In these and the like priuiledges stands the happy and blessed estate of **G O D S** children.

The vse of this doctrine is most excellent, for seeing the priuiledges of Gods children are so great and so excellent, that therefore they must needs be most happy and blessed: For howsoeuer the world accompt them miserable, grining at them with their teeth, nodding at them with their heads, hissing at them with their tongues, and euery way most contumeliously reproaching them with their words; yet wee see here how deare and precious they are with God, and in the reputation of **IESVS CHRIST**, who bought them at a price, and redeemed

omed them euen with his owne
it, cloud : *Behold what loue the Father*
irith path given to vs that we should be cal-
me, led the Sonnes of God : And for this
cause the world knoweth you not, be-
cause it knoweth not him. God is be-
come their Father, the Sonne their re-
deemer, & the holy Ghost their San-
ctifier, the Angels their attendants,
the Scriptures their Euidences, and
the Sacraments, Seales vnto the
same : This the Apostle teacheth
when he saith, *All things are yours;*
and yee Christs, and Christ Gods, they
are blessed then that are thus recon-
ciled to God in Iesus Christ: they are
blessed that haue their sinnes pardo-
ned and not imputed vnto them,
they are blessed that enioy this sweet,
peace of conscience, and ioy in the
Holy Ghost : they are blessed that
haue attained to this assurance, that
the Kingdome of Heauen, eternall
life and saluation shall bee their re-
ward : But the godly man is parta-
ker of all these, what then shall hin-
der his happinesse?

I Cor. 3. 21

This

Three sorts
of men
confuted.

I
Voluptu-
ous.

Luke 12.

Rom. 4. 15.
Eccle. 1.

Heb. 11. 24.

This serueth then to confute three sorts of men : First the voluptuous man, who placeth his felicity and happinesse in delightes, pleasures, sports, and pastimes, hee loues and likes them aboue all other things, and most eagerly doth hunt after them : This appeared in that rich man in the Gospell, who bad his soule eate, drinke, and be merry, as if there were nothing else to bee looked after, or as if mans chiefe felicity did consist in these things. And this was the case of *Salomon* in the dayes of his vanity, vntill hee saw that all was but in vaine. Let vs then be carefull wee be not deceiued with these sinfull pleasures of this life, as to thinke therein we are happy : but let vs take heed vnto this hooke of Satan, lest wee be taken within his snare. It is written to the euerm-lasting commendation of *Moses* that hee refused to be called the Son of *Pharaohs* daughter, and chose rather to suffer aduersity with the people of GOD, than to enioy the pleasures

pleasures of sinne for a season, esteeming the rebuke of Christ greater riches then the treasures of Egypt: for hee had respect vnto the recompence of reward.

The second sort of men here reprooued are the ambitious, that makes honor & preferment their God, as if mans chiefe felicity did consist in that: this is their care and study, how to climb vp to Preferment like *Absolon*, that sought to steale the hearts of his fathers subiects. And *Achitophel* that was so proud tha he could not endure a man in fauour but himselfe, and therefore when he saw *Hushaies* counsell receiued andt his reiected, went and hanged himselfe. So proud *Haman* was so vexed with *Mordecay*, that hee could not bee quiet till hee had wrought his owne destruction, and the reason of all is this, prosperity puffeth vp and stealeth away the heart of man, making a man both to forget G O D and himselfe and therefore prosperity is a very dangerous and slippery estate and

2
Ambitious.

Hest. 2. 3.

1 Tim. 6. 9.

and howsoever it bee much desired and admired, yet it is full of dangers, and hedged in with many perills, and howsoever many are drawn away from G O D through persecution and affliction, yet prosperity is more dangerous, for by it many more are drowned in sensuality, and even lulled asleepe in carnall security.

3
Covetous.

Colos. 3.

Luke 12. 15
Pl. 119. 36.

1 Iohn 2. 5

The third sort of men heere reprooved, are the covetous Cormorants of the world, such as make gold their G O D, love it, and delight in it more than G O D, as if their chiefest happinesse did consist in the multitude of their riches: whereas indeede godlinesse alone hath the promise of this life and that which is to come. And of all other finnes our Saviour gives this caveat against this sinne saying; *Take heed and beware of covetousnesse*, and this is that which the Prophet David doth pray against, when he saith; *Incline my heart unto thy testimonies, & not unto covetousnesse*. Hereunto agreeth that exam-

exhortation of the Apostle, *If any man love this world, the love of my Father is not in him.* So then, whether we consider that covetousnesse is the root of all euill, or that there is a flat opposition betweene GOD and the world, we must hold this as an euident truth, that there is no blessednesse to be found in them.

This may seeme to prooue that cursed, yet common opinion of the world; namely, that of all men the godly man is most miserable. We see here; that the LORD himselte doth proclaime from Heauen, that hee accounteth the godly man a blessed and happy man; but yet the world, that is, wicked men in the world, iudge and deeme the godly man wretched and miserable; such a man as truely feareth GOD, hates all iniquity, disliketh lewd company, makes conscience of good duties, as to pray in his family, to instruct his Seruants, and children, is diligent and careful to frequent Sermons; this
E man

Math. 24.

Vse 2.

man is an Owle amongst Birds whooted at, and pointed at, men reproach him, and of all men hee is most contemned: But as *Paul* saith, thus it must bee, wee are brought vpon the stage: wee are made a gazing stocke to wicked men, and accounted as dung for Christs sake.

Vse 3.

Mal. 3. 14.

This may serue to stoppe their mouthes that say, and thinke it is in vaine to serue the Lord, that it is lost labour to bee religious: that there is no good got by hearing of Sermons, and leading of a godly life: It is, and euer hath beene the cursed thought of mans heart to thinke so, as in the time of the Prophet *Malachy*: *It is the lost labour to serue the Lord, and what good comes there by seruing of GOD*. So in these dayes it is cleare, men thinke it is in vaine to be religious, to liue godly, and in all things to labour to keepe faith and a good conscience before GOD and men. But is manifest heere that it is not in vaine to serue GOD: nay, is that

Note.

that alone that brings a man to happiness and true comfort heere, and an eternall measure of glory in the world to come : and withall this may serve to comfort euery poore childe of God against all the discomforts : and discouragement of the word by Satan and his cursed instruments : namely, that whatsoever thy estate be neuer so poore in this world, and subject to neuer so many afflictions and troubles, yet if thou be a godly man, certainly then thou art *Blessed* : Thou that art in Gods fauour, thou that art reconciled to God in Iesus Christ, and hast thy sinnes and offences pardoned, eternall life belongs vnto thee, and therefore feare not, be not any whit discouraged, hold out vnto the end, certaine it is, thou art a *Blessed man*, and in so doing thou shalt haue a crown of life.

Hence wee learne, that as many as desire to bee truely happy and blessed, may heere behold the way to bee happy and blessed. Wouldst thou bee truely happy and blessed

Heb. 11. 24
12. 23.

Use 4.

here in this life, and hereafter in the life to come, wouldst be assured that thou art the childe of God, in his fauour, reconciled vnto him in Iesus Christ, wouldst thou be assured of the saluation of thy soule? O labour then to become a godly and a religious man, repent of thy sinnes past, amend thy life, walke before God in new obedience, labour to keepe faith and a good conscience, hate euery euill way, cleaue vnto the Lord, delight in his word, let it be the ioy of thine heart, then certainly thou shalt bee blessed and happy for euermore.

Vse 5.

Deu. 28.1

To conclude, if the godly man bee blessed, then the wicked man must of necessity bee cursed: if the estate of the righteous and religious man bee so comfortable and blessed, then the estate of the wicked and vngodly must needs be miserable and cursed, according to that of *Moses* vnto the Israelites, *If thou wilt not obey the voyce of the Lord thy God, as indeed obedience is farre from a wicked*

in man howſoeuer hee may come with
Sauls painted Sacrifice, what fol-
lowes: *Thou ſhalt bee curſed in body,*
and curſed in ſoule &c. Againe, *Thou*
haſt deſtroyed the proud and curſed are
they that erre from thy Commande-
ments. And this miſery of a wicked
man doth conſiſt in theſe things el-
ſpecially.

First, that hee can haue no aſſu-
rance that hee is the childe of God,
that hee is reconciled to God in Ieſus
Chriſt, or in his fauour: nay hee may
aſſure himſelfe, that hee is out of his
fauour, and that God hates him as
his enemy, and that hee will manifeſt
his wrath and diſpleaſure vpon him,
by plaguing him here in this life, and
by damning him for euer in the life
to come.

Yea the Lord beginnes that con-
demnatory ſentence in the heart of
a wicked man in this life. For eue-
ry ſinne which a wicked man doth
commit, there ariſeth many times
within their Conſciences, accusing
thoughts: and there is alſo a ſen-

Pſal. 11.21

Wherein
the wicked
are curſed.

Dan. 5
Math. 27.

Ioh. 3. 24.

tence within him giuen out against him presently after he hath committed sinne, there is a sentence within him gone out against him, by themselves iudgement is gone out against themselves; which sentence albeit the wicked & vngodly man doe not marke, yet the voyce of his owne disordered affections crying out so loud; that hee cannot heare this voyce of his owne conscience accusing and condemning him: (yet many times in this life affection is silent, as to *Balthazar* and *Judas*, and then the conscience doth pronounce sentence against him with a shrill voyce. *Now if a mans conscience doe condemne him, God is greater than his conscience, and will much more condemne him.*) But assuredly in the day of iudgement it will cry aloud in the eares of the Lord, against the sinner for iudgement and vengeance. And this is not the least misery vnder which the wicked man remaines, being out of Christ.

Secondly

Secondly, hee can haue no assurance that his finnes bee pardoned, but rather may bee assured, that his finnes stand up in account against him, and that hee shall bee condemned for them. For it is that prerogative which belongs onely to the godly man, to haue his finnes covered. Euen the *Blessed man*: But as for the wicked and vngodly, the Lord is farre from iustifying them; but their finnes remayne yet in GODS Booke of account, and shall assuredly one day bee layd to their charge, when the booke shall bee opened, and their horrible finnes made manifest to the whole world, euen to men and Angels, euen these their most secret finnes, which now they haue committed neuer so closely in the darke, shall then come to light, and they shall not haue so much as one figge-lease to couer their nakednesse, or one friend to speake so much as one word to the LORD Chiefe Iustice of Heauen and Earth, but their owne

Rcu. 20. 13.

Psa. 32. 1. 2.

consciencs, beeing as a thousand
witnesses against them, they shall
then bee held euen speechlesse: and
the Lord will manifest vpon them
the fiercenesse of his wrath in that
day.

Esa. 57.

Thirdly, hee can haue no peace
of conscience. *For there is no peace to
the wicked.* But alwayes carries a-
bout him an euill conscience, that
will neuer giue him rest, but is as
the flashings of Hell-fire unto him;
or else hee hath in him a dead and
sleepy conscience, seared as it were,
with an hot iron, that hee feesles not
the waight and burden of his sinnes;
Which iudgement is no way inferi-
our to the former! Oh miserable
then is the state and condition of the
wicked, that haue no true peace in
life nor death, nor after death: for
the LORD himselfe at the last
shall be a Iudge and a witness a-
gainst them, *Moses* and the righteous
seruants of God shall be a witness a-
gainst them, yea the dust of their feet
that brought the glad tydings of
peace

Mal. 3.

Iohn 5. 45, 7

Ioth. 24. 2

Iam. 5. 3. 5

peace shall witnesse against them, the stones of the field, the postes of their Houses, this moth-eaten garment, all shall come in against them to hinder their peace with God: and their owne conscience, will they, will they, shall cry aloud, and say, *Righteous art thou oh Lord, and true are thy iudgements.*

Fourthly, hee can haue no hope nor any assurance that hee shall be saued, but is either carried away with a carnall perswasion or presumption, (which will deceiue him in the end) their consciences being seared: or else most iustly feare that they shall be damned, their consciences being awake. Now then if this bee the fearefull, and most woefull estate of all wicked men that liue in sinne without repentance, who then would liue in such an estate of life to gaine a kingdome, in so great danger of eternall death and damnation euery day they arise? Why doe not such repent and turne vnto God, that so they may be saued?

Fiftly,

Tit. 13.

Fiftly, and lastly, if a man be out of Christ vnregenerate, let him abound neuer so much in wealth, liue in honour, bath himselfe in pleasures, yet remaining still in his sinnes, hee can take no sound comfort in any of these: *For to them that are defiled and unbeleeuing is nothing pure, but euen their mindes & consciences are defiled.*

Their sweete sauiours and pleasant smells are stinch, their meates and drinckes are gall and worme-wood, their delicate fare is poyson, their costly apparrell as menstrous cloath, and their life a death, and they shall one day answer for euery bit of bread they haue eaten, as theeues and vsurers of those things that are none of theirs, for of proper right they belong unto the godly man: and thus haue we briefly seene wherein the wicked man is cursed and miserable.

That

That doth not walke in the counsell of the, &c.

Here the godly mans vertues be first set downe by a Negative contestation in these words, *He that walketh not in the counsell of the wicked*: Out of which wee may obserue that there is a counsell of the wicked: And this is either priuate amongst themselves, or else publike with others.

The counsell of sinfull and wicked men, which is priuate in themselves, is a rumination, or some other preparation in euery wilfull and intended sinne: And hence it is that the Schoolemen affirme, that *considium actus, exitus*, must concur in euery wilfull intended sinne: And this is very apparant by the example of *Iesabel*, that when shee perceiued the the King to bee so heavy for that hee could not get the vineyard of righteous *Naboth*, shee counselled with her selfe what shee might doe, to the end

Doct.

There is a counsell of the wicked as of the godly.

1 Reg. 21.
10.

2 Sam. 12.

end she might obtaine it, and at last determined to write to the Gouvernours of the Citty in *Ahabs* name, to proclaime a fast, and to cause *Nabath* to bee brought forth before the assembly, and stoned to death. This is cleare againe by the example of *David*, when hee walking vpon the rooffe of his Palace had cast his eyes vpon the beauty of *Bethsheba*, he did first take this counsell within himselfe concerning an equity what shee was; secondly sent messengers vnto her to mooue her to lye with him: and lastly committed the act it selfe. This might bee further cleared by the example of *Cain*, *Judas*, and all to confirme the truth of this point vnto vs.

Mich. 6. 16.

1 Reg. 12. 28.

Besides this priuate there is a counsell of the wicked publique with other, as in the dayes of *Omri*, when cruell and wicked Statutes were made against the Lord and his people. So in the dayes of *Ieroboam* how did hee take counsell, and at last concluded to make two Calues for

for diuine worship, the one whereof
 hee set at *Bethell*, the other at *Dan*?
 And in the dayes of *Nebucadnezar*
 what a Decree was gone foorth by
 the King, the Lords, and Nobles,
 touching the worship of the golden
 image that was set vp in the plaine
 of *Dura*, in the Prouince of *Babylon*?
 So in the time of our SAVIOUR
 CHRIST, vnder the New Testa-
 ment, the Iewes had agreed toge-
 ther, that all that confesse CHRIST
 should be excommunicated: and
 forbad the Disciples from prea-
 ching any more in his Name.
 And also their Councell was our
 Sauour CHRIST condemned to
 death.

Dan. 3. 1

Ioh. 9. 22.

Acts 4. 18.

Mat. 26. 66

Reas.

And the reason is cleare for the
 further manifestation of the truth of
 this point: for as no man doth ga-
 ther grapes of Thornes, or Figges of
 Thistles: so what other fruit can
 bee expected from such an vnfa-
 uory root, whose very mindes
 and consciences are defiled, but that
 all their whole consultations and
 actions

Tim. 2. 13

actions should bee imputed vnholly and vncleane.

Vse.

Hence then wee may obserue that the doctrine of the CHVRCH of Rome, touching this point is most false: *That Generall Counsell; cannot erre.* But wee haue cleared this before, that they may erre and do erre for what should I speake of the second *Nicene Counsell* which set vp Idolatrie, and gaue bodies to Angels and the soules of men: Councell therefore haue beene misled, and may erre.

Now the Prophet proceedes further to shew who is a godly man and what bee his properties, and teacheth vs in these words, that the first step and entrance to the leading of a godly life is to renounce the counsell and company of lewd, wicked and vngodly men: whence wee obserue this doctrine.

Doct. 2.
The occasions of sin
are to be a-
voided.

That hee that would preserve himselfe from sinne, must carefully auoide all the occasions thereof: The Wise-man teacheth this Doctrine

That

That hee that walketh with the wise, shall be wiser, but a companion of fooles shall be worser. This doth appeare by the example of *Jonathan*, who by the friendship and familiarity which hee had with *David*, changed his life to better : whereas *Salomon* by society and coniunction with the idolatrous wiues fell into idolatry : and *Rehobom* by walking with his young Counsellours, and following their aduice, became worse and worse : If then wee would auoide euill, wee must beware of all occasions, and no occasions more dangerous than euill company, euery man therefore must take heede to himselfe, and beware how hee ioyneth himselfe with acquaintance with all men indifferently, least by their meanes hee be corrupted. For euery man by nature is like dry wood, which is apt to kinde so soone as fire is put to it : so, giue a man the least occasion, and presently hee yeeldeth to sinne : There needes not indeede any diuell to tempt vs, but let the least occasion that is, be offered

Pro. 1. 13.

1 Reg. 11.

*Mecum est
quicquid mi-
hi nocere po-
test. Ber-
nard. de. 11*

Iam. I. 14

Gen. 36.

2 Sam. 11.

offered vnto vs, and strait way man becommeth a tempter vnto himselfe : And this is that which the Apostle saith, *Every man is tempted when he is drawne away and enticed by his owne concupiscence.* The enemy by which wee are ouercome, is in our owne bosome, that is, mans naturall corruption, which is fewell for the kindling of the fire of Sathans temptations : This appeares in *Euah*, the mother of vs all, in the first transgression : first, shee saw the fruite ; secondly, shee conceived a liking of it : thirdly, shee desired it : fourthly, shee eat of it ; *Dinah* the daughter of *Jacob* wandring abroad, laid her selfe open vnto sinne, and so fell, which might haue beene preuented, had shee auoided the occasions thereof.

And *David*, a man after Gods owne heart, hauing set open the casement of his soule, his eyes, (by the which the Diuell did easily winde himselfe into his heart) and behold *Bethsheba* washing her selfe, but by
and

and by he lusted after her, sent for
 her and lay with her: So violent is
 mans corrupt nature in comprehending
 every occasion that might draw him
 to sinne. It is therefore a point of
 great wisdom to discern betweene
 the deceit of sinne, and the fruit
 of sinne before it bee committed.
 Oh flattering enemy! In the action
 of committing it is sweete as poy-
 son, after it is committed a biting
 serpent: It comes to a man with
 a smiling countenance as *Joab* vnto
Amasa, *Art thou in health my*
friend, but withall it strikes to
 the heart, and woundes vnto
 death.

This doctrine serueth for the re-
 troofe of those who are so farre
 from the avoyding of the occasions
 of sinne, as that they doe freely and
 of their owne accord seeke and fol-
 low after them, they will not tarry
 with *Ioseph* till they bee temp-
 ed by others, but they seeke all
 occasions, and watch all oppor-
 tunities to tempt others; Neuer ra-
 F uenous

Vse i.

uenous beast did more eagerly pursue the prey, then some doe hunt after the occasions of sinne: which is madnesse with a witnesse, as if the flesh were not prone enough of it selfe vnto that which is euill, but that paines must bee taken to helpe it forward to sinne. Oh then, how carefull ought wee to bee to watch ouer our wayes, and to auoyde all the occasions of sinne! Counterguarde thy heart (saith *Salomon*) and keepe it with watch and ward; looke vnto the casements of thy soule, thy eyes and thy eares: Pray with *Dauid* *Lord turne away my eyes from beholding vanity, make a couenant with them with Iob.* What folly, nay what madnesse is it then in them that daunce come into any company, that daunce looke and pry into the beauty of a woman, as though they were strong, that they were out of all danger to sin? But thou art more holy strong than *Dauid*, *Peter*, &c. If not thou maist fall?

Pro. 4. 23.

Psa. 114. 37.

Eccl 9. 4. 5

Iob. 31.

Vse 2.

Let all godly men and women

tal

take heed, let them feare themselves
and doubt the worst. *Blessed is the
man that feareth alwayes, but he that
hardneth his heart shall not prosper:*
Wee must at all times haue especiall
regard to the heart; or else wee can-
not stand; Such and so many are the
assaults that Sathan doth lay against
our soules, this is that wholesome
counsell that the Apostle S. Peter
doth lay downe vnto vs, who was
both acquainted with the frailty of
mans nature, and the malice of Sa-
than, when he saith, *Bee sober
and watch, for your aduersary the
Dinell, &c.* Where hee ioyneth
vnto Sobriety, Watchfulnesse,
for though a man bee neuer so sober,
yet if hee doe not watch withall, and
that against the occasions of sinne, he
is easily made a pray to Sathan; And
for want of this care and watchful-
nesse, many of Gods children haue
beene ouertaken, and haue fell into
many horrible and grieuous sinnes,
which they could not so easily haue
done, had they beene watchfull,

1 Pet. 5. 8.

ouer their owne affections. And thus much for the first Doctrine in the description of a godly man, hee must carefully auoid all occasions of sinne.

That doth not walke in the Councell of the wicked, &c.

HEere the Prophet *David* shewes who is a godly man, and what bee his properties. first (as we haue heard) hee auoides all occasions of sinne: so now in the second place the councell and company of lewds, wicked and vngodly men: A godly man, and such a one as shall be truly happy and blessed indeede doth distast and dislike, yea, vtterly renounce and abhorre their society and company, their counsell and consultations, so as hee doth shunne and auoyd them as dangerous and infectious: from whence wee gather a second point of Doctrine.

Tha

That men must carefully shunne
 and auoide the company of the wic-
 ked, it is very apparant; if they them-
 selues will not be defiled with their
 abomination: for that rule of *Salomon*
will stand, He that toucheth pitch
shall be defiled. Bad company is ex-
 ceeding pernicious and hurtfull, ei-
 ther to dissuade from that which is
 truly good, or to perswade to that
 which is naught and wicked. *David*
maketh it the marke of a true member
of the Church, That in his eyes a vile
person is contemned. And the Apostle
 willethe all Christians, who looke for
 glory through Christ, that they
 would haue nothing to doe with the
 unfruitfull workes of darknesse. And
 gaine, This in leed is *pure Religion and*
undefiled, to keepe our selues unspotted
of the world. This the Apostle *S. Paul*
 argeth, *Be not vnequally yoked with*
infidels, for what fellowship hath righ-
eousnesse with unrighteousnesse? It is
 the exhortation of *Salomon*: *Forsake*
the wicked and yee shall liue. *Ioseph*
liuing in the Court of Pharaoh, had

Doct. 2.
 Wee must
 shun the
 company
 of wicked
 men.

Nu. 31. 16
2 Sam. 10. 3
Mat. 16. 22.
Acts 13. 8.
Psalme. 15.
Tit. 2. 12.
2 Cor. 6. 14

Psal. 5. 5.

Gen. 19.

quickly learned to sweare by the life of *Pharaoh*, and wee know that it was in the common Hall, amongst the seruants of the heigh Priests, that *Peter* had learned to curse and to sweare. It were no lesse then treason in a subiect to liue in frendship with one that is a professed enemy to the King: much more is it treason in the subiects of the King of heauen to haue society with the wicked: and this is obserued to be the fault of *Iehosophat*, that he would helpe the wicked, and loue them that hate the Lord. Such are euen odious vnto God, as *Dauid* saith, *Thou hatest all them that worke iniquity*. Besides their company is exceeding dangerous, for the wrath of God hangeth ouer the head of the vngodly. This we may see in *Lot*, who for the fruitfulness of the place was drawne to liue in *Sodom* where the men were wicked: So when thy were taken prisoners, *Lot* was taken prisoner with them: and had not the Lord beene exceeding mercifull vnto him he

hee had perished with them in the
 generall ouerthrow of that Citty.
 And this was the voyce of God from
 heauen concerning *Babylon*, *Goe*
out of her my people, that yee be not
partakers of her sinnes, and that yee re-
ceiue not of her plagus. And this was
 the cause why the Lord gaue so streight
 a charge to the people of Israel,
 that they should haue no dealing at
 all with the inhabitants of the land of
Canan, Thou shalt make no couenant
with them, nor with their gods: neither
shal they dwel in thy land, lest they mak
thee sinne against me, neither shalt thou
make any marriages with them, neither
giue thy daughter to his Son, nor take
his Son to thy daughter, for they will
cause thy son to fall away from me, and
to serue other gods. And how true this
 threatning from the Lord was, the
 euent maketh it manifest; for they
 neglecting this commandement from
 God, *We are mingled amongst the*
heathen, and learned their workes, as
Dauid faith; and wofull experience
 doth proue this to be true of many

Ren. 18. 4.

Ex. 23. 32.

Deut. 7. 2.

Ps. 106. 35.

Psa. 19. 115

1 Pe. 2. 7.

who haue sometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company, haue beene corrupted and grow dissolute: Oh what stumbling blockes are such vnto a man for the performance of any good duty. This did *David* know full well when he sayd, *Away from mee yee wicked, I will keepe the Commandments of my God*: Insinuating thereby, as may easily bee gathered, that hee could not set himselfe to the performance of any holy duty, as hee ought, so long as such wicked company were about him. Yea, it hath beene a grieffe vnto the godly to haue beene in the company of vngodly persons. As *Lot* liuing in *Sodom*, when hee saw their filthy abominations, *It vexed his righteous soule*: And this was it that made *David* be moane his estate in the time of his banishment, when hee was constrained to abide amongst the vncircumcised people, *Woe is me that I remaine in Mesech, and to dwell in the Tents of Kedar*

Kedar: My soule hath not long dwelt among those that be enemies unto peace. By all this that hath beene spoken, it doth appeare, that godly and vertuous men who shall be happy and blessed indeed, doe carefully shunne and auoide the lewd company of the wicked.

This Doctrine in the first place doth serue to reprove all such as are carelesse of their company; that can vse as much familiarity, and shew as good a countenance to the worst, and make them as welcome as the best, be they what they will be, Papists or Atheists; yea, let them be as prophane as *Esau*, hee is notwithstanding for their company, but by this meanes they doe little thinke that they doe hazard both faith and a good conscience, and cause the godly themselves to suspect them, that they are but prophane. And indeed it cannot otherwise, but if they themselves did make any conscience of sinne, they would likewise make conscience of the occasions of sinne, where-

Vse I.

1 Pet. 4. 4.

whereof what can bee worse than
 lewd company who are ready to
 make a mocke at euery good duty
 and whose nature is to haue other
 men *to run into the same excesse of ri*
 or with themselues? yea when a man
 or a woman hath some good thing
 in them, as to loue the Word of God
 to like of Gods faithfull Ministers
 to delight in prayer, &c. In comes a
 wicked man and breathes out his
 poyson, seeking by bad counsell and
 lewd perswasions to dissuade them
 and draw them backe, Oh you loue
 the Ministers too much, he will make
 you precise, you neede not to take
 such paines but take your liberty
 what neede you be affraide of them
 Oh when such wretches step in, and
 thus powre out their lewd counsell
 and perswasions, what doe they else
 but draw men to perdition, especial-
 ly when they doe deale with such as
 be young Christians, but comming
 on in the wayes of godlinesse. And
 when they speake that to great perso-
 sonages, who by nature are most in-
 clined

inclined to liberty, O what lets are
to a young Christian in the way of
godlinesse!

And when the Lord leaues a man
or a woman to listen to such cursed
counsell, it is a great signe that the
Lord loues them not. So it is said
that the Lord left *Absolon*, that hee
should not receiue the good counsell
of *Achitophel*, because the LORD
would destroy *Absolon*. So it is said
of *Rehoboam*, that he listned onely to
the counsell of his young men, be-
cause the Lord would bring his
iudgements vpon the house of *Sal-*
omon.

Note.

This should admonish all men to
take heed of such kind of men, as the
very limbes of the diuell, and the mes-
sengers of Sathan, who seeke to
draw men from God and from Iesus
Christ and from a godly life, to stoppe
our eares at their lewd and damnable
counsels, not to heare them, nor to
listen to them : yea, if it lie in our pow-
er to remoue them, and to banish
them our presence as the greater e-
nemies

Vse 2.

Obiect.

Answ.

enemies of our soules, and the messengers of the diuell, seeking to pervert and poison our poore soules, to put our mouthes out of tast, and to make vs dislike those that are sent of God, who ought to be most deare vnto vs. It will bee heere objected, whether it be not lawfull vpon some occasion to be in their company, or to haue dealing with wicked men.

Respons. In some case it is lawfull as this; First, that it bee onely for necessity: as that wee cannot auoyde it in ordinary matters of this life, vntlesse we should goe out of the world. Secondly that we haue a due calling thereunto: thirdly, that wee bee not silent at the committing of sinne, but that euer wee shew our dislike of their vaine courses, and lastly, that wee labour with our selues to be grieved at their sinnes, as *Lot* was at the *Sodomites*.

In the counsell of the wicked, &c.

Here the originall word signifies such wicked men as are neuer quiet in their mindes but euermore musing and deuising some mischief: which they may vtter and practise as occasion seufes.

And in this, note the very property of a wicked and gracelesse man: Hee neuer at rest, but still plotting and deuising some mischief against God or good men: This wee may see by diuerse examples, *Achitophels* counsell was esteemed like as one had ascribed counsell at the Oracle of God: The like wee may see in *Herod* when hee heard of the birth of CHRIST of a new borne King: what policy did hee vse to destroy the Saviour of the world? the Scribes and Pharises, how carefully did they consult and take counsell together against Christ to put him to death; yea they brake their sleepe about it. When the Iewes could not endure *Jeremie* to

Doct. 3.
Wicked men are ever deuising of mischief.

2 Sam. 16.

Math. 27.

Math. 26.

Ier. 28. 18

Hester 3.

1 Sam. 22.9

Dan. 3.

to preach plaine, and to tell them of their finnes, they therefore by and by say thus, *Come let vs diuise and imagine some michiefe against the Prophet of the Lord, Let vs smite him with the tongue. Let vs take no heede nor giue any eare to his preaching.* So Haman deuiseeth how to put *Mordicay* and the Iewes out of fauour, by deuising a most vile acufation. So *Doeg*, that blacke mouthed Dog, deuised how to accuse *Dauid* to *Saul*. So those wicked Rulers did deuise to inuene some mischief against *Daniel*. Another the Prophet *Michai* sheweth, that it is an old practice of the wicked man, to devise wicked things. In the Primitive Church the enemies of Gods children, that persecuted the Christians, deuised this shamefull slander, that they worshiped an *Asse* for head, &c. So in these dayes it is manifest, that the Diuell stirres vp wicked men to accuse Gods children, to deuise flanders and false accusations against them: the Diuell hateth one *Doeg* or other to accuse *Dauid*.

to *Saul*, to thrust him out of fauour,
and to bring him into disgrace : And
when as they can say nothing iustly
against them, then they beginne to
deuise how they may raise vp some
false report or other, to smite them
with the tongue.

And the reason of this is, because
they are foolish and ignorant : For
they not knowing the LORD, nor
vnderstanding his wayes aright, but
being in this respect worser than the
Oxe that knoweth his owner, and
the Asse that knoweth his Maisters
Cribbe, (as the Lord doth complaine
of them) they cannot but doe as *S.
Paul* did in the time of his igno-
rance, euen oppose themselves against
God and his children. And for this
cause the Lord doth make his mone
for the foolishnesse and ignorance
of his people, as of the wel-spring of
all their rebellions against him, in
these words: *For my people are foolish :*
they haue not knowne me, they are foo-
lish children, and haue none under-
standing : They are wise to doe euill,
but

Esay 1. 2.

Vse 1.

Mat. 10. 16.

but to doe well they haue no knowledge. Seeing wee are taught here, what is the nature of wicked men, namely that they haue in them a restless desire to peruert the wayes of the godly, and to doe some mischiefes. This must teach vs first of all to deale wisely and warily with them, least wee bee corrupted by them. Wee are here set as vpon a hill, on a stage, and professing Iesus Christ, a small spot will be seene in our garment. It behoueth vs therefore to be as wise as Serpents, and as innocent as Doves, to the end wee may stoppe the mouthes of gainesayers, and cut off occasions from them that seeke occasions. And to this end we must euermore be mindfull in our prayers, to pray vnto God to be deliuered from them: for vnlesse wee be armed from aboue, wee shall easily be ouertaken by their assaults, and though the corruptions of our owne hearts, which are prone to all sinne: they deale warily and circumspectly, they worke by

by all meanes to pervert our wayes
and to make vs two-fold worse then
ourselves, the child of Sathan. How
much more careful ought wee to bee
to prevent them? which wee shall do
the better by shunning the occasi-
ons of sinne.

Secondly, wee are taught heere,
that if wee labour to bee the Disci-
ples of CHRIST, and to bee blest
(what entertainment wee shall
find in the world; namely, to haue
wicked and ungodly men to stand
in our way and hinder us, as they
did stand in *Zacheus* way, when hee
went forth to see CHRIST if thou
see once in Gods presence, and
most beginne to call upon him for
mercy, they will rebuke thee, as
they did the poore blind man in the
Gospell: If thou be sicke, yea dead
in trespasses and sinnes, and Christ
both beginne to come home to the
house of thy Soule to heale thee, and
raise thee up from the death of
thy sinnes, they will stoppe his pas-
sage and enterance in if possible they

Vse 2.

Luke 19.13

Luk. 18.39.

Math. 9. 23

can : As they did when Christ came to the Rulers daughter which was dead. But as Christ turned them out of doores, saying, *Get ye hence : So must thou shake them off, and not communicate with flesh and bloud, in matters that concerne eternall life, and the salvation of thy soule : For if thou doe, thou canst never bee saved : Neither must wee looke after the love and liking of the world, nor hang upon men for their applause and favour : for where there is not the feare of God, surely such men are most unconstant in their wayes, turning upon every small occasion, yea, and the love and favour of such men must needs be bent towards the worst, seeing themselves are bad, and see themselves in no good way : Remember what Christ said unto his Disciples : *If yee were of the world, the world would love his owne, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Wherefore as they that run at Tilt, looke not to the vul*

I. Jn. 15. 19.

world would love his owne, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Wherefore as they that run at Tilt, looke not to the vul

gar people what they say, but to the Judges; so care not thou for the world, but looke ever what the Iudge of heaven and earth doth allow and approve of.

That hath not walked in the counsell of the wicked. By counsell hee here meaneth the subtilties and craft of the wicked, by which they push themselves forward, and labour to draw others to be like unto themselves, according to that of *Salomon*, *my Sonne if sinners intice thee, consent not unto them.* From whence wee gather a fourth poynt of Doctrine.

Namely, that it is a most horrible and greivous sinne to give evill counsell. To commit sinne, is that which highly offends the Maiesty of God, and draweth downe upon us all punishments both temporall and eternall; but to counsell others to commit sinne, is the very height of sinne.

This is noted in the Scripture to be the sinne of *Iezabel*, who was a furtherer of *Ahabs* wickednesse, for

Prou. 11.

Doct. 4.
To give evill counsell is an horrible sin.

1 Reg. 21.7

2 Sam. 16.
21.

Prov. 1. 11

when hee could not by any lawfull meanes attaine the Vine-yard of Naboth, the said unto him Doeſt thou ſway the Scepter, rule the Kingdome, and manage the State! Arise and eat bread, I will give thee the Vineyard. This was the counſell of Achitophell unto Abſolon, fearing his reconciliation to his father David, and therein his owne juſt confuſion, hee gives ſuch counſell whereby hee might take away all hope of agreement, Goe into thy Fathers concubines, which hee hath left to keepe the houſe, and when all Iſrael ſhall heare thou art abhorred of thy Father, the hands of all that are with thee ſhall be ſtrong. This is likewise ſet downe by Salomon in the Proverbs where hee expreſſeth the ſinne of ſeducers; ſaying, Come with us, let us lie in wait for the bloud of the Innocents, we will ſwallow them up alive, like a graven whole, as thoſe that go downe into the pit: Caſt in thy lot amongſt us, we will have one purſe, their feet run to evil and they make haſt to ſhed bloud.

And
thi

this doth appeare in the brethren of
Ioseph, when they purposed the over-
 throw of their brother: Come (say
 they) *let us slay him and cast him into*
some pit, and we shal say a wicked beast
hath devoured him. And this appea-
 red to bee the malice of the High
 priests and Elders of the people,
 who moved the people to desire that
Barrabas might bee delivered rather
 than CHRIST, and perswaded *Ju-*
das for a summe of money to be-
 tray him: Inticed the Souldiers with
 a great summe of money, to noyse it
 abroad that his Disciples came by
 night and stole him away while they
 slept. All these testimonies and many
 more, may serve for the confirmati-
 on of this doctrine, that it is a most
 horrible and grievous sinne to give
 evill counsell.

Seeing that it is a most great and
 grievous sinne to give evill counsell,
 this teacheth us our duty: That
 whensoever they shall let upon us to
 draw us away from God, that wee
 bee carefull that wee consent not

Gen. 37. 10

Math. 5. 11

Mar. 28. 12

unto them : It is not enough for a man to say, alasse, I devised it not, neither am I the first, that have committed the like ; for this shall excuse no man, that he was not the Author of an evill : For surely, if it bee so great a sinne to seduce, it is no lesse sinne to be seduced, and GOD will one day find them no lesse guilty, but shall partake with them of the same punishment. If a man should haue about him a great summe of money, or other treasure, and should willingly and wittingly put himselfe into the company of theeves, and will be drawne by them out of the way : were this man to be pittied if hee should loose all that he had ? Even so it is with a Christian, that doth carry dayly about with him a rich Treasure, his Soule and Conscience, which hee must keepe unspotted of the world ; if hee listen to the charmer of the wicked, and will be drawne out of the way of Gods commandements, to commit sinne, and to make shipwracke of faith

faith, and a good conscience : Is it not iust with God that this man should perish for the same? So then wee see it standeth us in hand to beware of consenting to sin, and counselling others to commit sinne : For if wee give our consent unto them, wee are partakers with them in their wickednesse, and shall bee sure one day to have share with them in their punishments.

Secondly, seeing the giving of evill counsell is so evill a sinne, both in him that doth counsell another, as also in him that consenteth unto it, both when wee must carefully shun and avoide : yet this is not all, but wee must also seeke for the society of the godly, that all our delight may bee in them, wee must by all meanes joyne our selves in friendship with them, and make much of their assemblies : *For with the upright thou shalt learne to be upright* : This *Salomon* teacheth us, *Hee that walketh with the wise shall be wiser* : It is indeede a rare thing to finde a man

*Vse 2.**Pro. 31.20.*

that will counsell others to follow godlinesse, and therefore such as do are much to be respected; loue him as the dearest friend that will direct thee in the wayes of salvation, and be a guide vnto thee in the path that shall leade vnto life. Let it be far from thee to be ashamed to follow the counsell of such as are discrete and godly: it is not materiall who they bee, whether our superiours, or equalls, or our inferiours, for the Counsellour is not so much to be regarded as the Counsell. If it be holy, iust, and good, receive it as from God, who thus speaketh vnto thee by his seruant: If it be euill, reject it, as comming from the Diuell, who speaketh by his instruments.

That hath not walked &c.

THe last thing that we have now to consider out of the first part of the description of a godly man, is this

this, *Hee hath not walked, &c.* By walking, the Prophet *David* heere meaneth (according to an usuall metaphor in Scripture) a common usuall course of a mans behavior, or their ordinary trade of life. And the word which is here vsed, is rendred in a Tense, or Time, which in the owne tongue noteth a continuance of walking, even all the dayes of their life: For otherwise who can say his heart is free, but that at some time or other the counsell, or bad example of the wicked hath prevailed with him; but that is not meant heere in this place; when a man haath with-drawne himselfe from their lewd conversations, and betaken himselfe to the wayes of **G O D S** commandements. From whence wee gather a two-folde Doctrine: First, that the fals, slips, and infirmities of Gods children are many and great, which many times they fall into, and yet cannot properly be said to *walke in them*, because they rise daily out of the same: And secondly

condly ; *That to walke*, it is said of the godly, in respect of Gods Commandements, because as it is in the second verse, *There is their delight*

Doct. 5.
The fals of
the godly
are many.

It is most true, that there are the seedes of all sinne whatsoever, naturally rooted and in-bred with us, which if they bee not prevented, are ready to breake out upon any occasion that shall bee offered: And howsoever the godly doe desire to please God, and endeavour to serve GOD in truth and sincerity of heart, yet doe they often stumble in their race, through the burden that presseth downe, and the sinne that hangeth on so fast. This truth is confessed by *Salomon* in his worthy prayer at the dedication of the Temple: If any man sinne against thee (for there is none that sinneth not) if he turne again with all his heart, &c. Againe, what is man that he should bee cleane, and hee that is borne of a woman that hee should bee just? Againe, All are gone out of the way, they are al corrupt, there

1 Reg. 8. 46

Iob 15. 14.

Psal. 14.

is none that doth good, no not one. *Psal.*
14. Most Wofull and fearefull was
the fall of *David*, as the Scripture
hath recorded it. It may seeme very
strange that a man as *David* was,
even after Gods owne heart, could
possible fal so farre as hee did: For
if wee consider the circumstances
and degrees of his sinne, it will ap-
peare, that (finall impenitencie
excepted) areprobate could scarce
commit a greater: For first hee com-
mitted adultrie with *Vriahs* wife,
when this was done, hee glavereth
and flattereth with the womans
husband, and bad him goe home to
refresh himselfe with his wife, thin-
king thereby to father the bastard
on him: When this succeeded not, hee
went further, and unto his adultery
hee added murder, that hee might
beare as the griefe of it in his heart
so the shame of it in his fore-head;
And in this hee wrought worse then
Iezabell, for hee makes *Vriah* the
messenger to carry the letters for his
owne execution. What shall I say of
Noah,

2 Sam. 11

Noah, of Lot, Peter, &c. I need not to stand on this doctrine, seeing wooll experience in all the godly doth prove it to be true.

Use 1.

It may teach us that wee bee not too rash in judging and condemning our brethren; Wee see by this that hath beene deliuered, that the deare child of GOD may fall most grievously and lowly, and yet be restored againe to the favour of God because hee doth not walke on in sinne, as the wicked doe. But whensoever through the temptations of Sathan, or the frailty of his owne flesh, hee falls into sinne, foorthwith with Peter hee goes out of that sinne, and weepes bitterly for the same. And therefore as Saint James saith, Chap. 4. vers. 12. *Who art thou that judgeth another man?* Wee may not set bounds and limits to Gods mercy, to say that any shall finally be damned, howsoever a man may bee in the state of damnation for a time, this were to sit in Gods chaire: Let us all acknowledge our selves

to

to be but men and let none usurpe
the authority of Gods judgment.
Let us therefore consider what wee
our selves are, before wee cast
our eyes uppon other men; for
they are the most sharpe and se-
vere Iudges of their brethren, that
forget their owne infirmities: And
I doubt not but all the Children
of GGD do know by experience
in themselves, how hardly sinne is
subdued and mastered in them;
How many sighes and groanes it
requireth how many prayers and
teares doth it cost them? What
a striving and struggeling they
have within themselves to keepe
it under, and yet for all this it is
very hardly subdued: So that the
knowledge of our owne weak-
nesse, and unworthinesse, must arme
us with meeknesse towards our bre-
thren.

By the rule of this Doctrine wee
are admonished, to bee very warry
and circumspect over our selves:
Did *David* fall, did *Lot*, *Noah*,
Peter

Vse 2.

Peter &c. fall? Oh! whicher shall wee fall if GOD doe but a little leave us to our selves? Who dare presume of his owne strength and worthinesse, when such worthy pillars as these haue beene shaken? Yea, the lamentable shipwracke of such men as these, may make us to feare a Tempest before it doe come. It is the Divels crafty counsell, and subtile policie, to make us over-weene our selves, and to make us boast and presume of our selves. For the Divell doth know full well, that this lifting of a man up, is the very next way to tumble and throw him downe as *Salomon* saith, *Pride goeth before destruction, and an high mind before the fall: Prover. 16. ver. 18.* And therefore acknowledging our owne want of strength, and our owne inability to stand without the assistance of Gods Spirit. Let us not be *high minded*, but feare. *Rom. 11. 20.* And thus wee have seene that the fals and slips of Gods Children are many and great, which notwithstanding

standing cannot hinder their happiness, because they walke not in them, that is, they make it not their continuall practice to live and delight in sinne.

Now wee are come to the second, which doth note unto us that the godly man, who shall be truely happy and blessed indeede, is farre from making his life a life of sinne, as that hee doth rather in the whole course of the same, walke with GOD in obedience.

For therefore indeede is our course of new life compared to a way, to shew that the godly must alwayes be walking in it, from the beginning of their course unto the end of the same. It was the commendations of *Enoch* and *Noah*, that notwithstanding the dayes and times wherein they lived were dangerous: Yet *They walked with God*: That is, they considered more the Commandements of God, what hee had appointed, than what was practised:

Doct. 6.

A godly man doth ever walke with God.

*Gen. 5. 22.
6. 9.*

ctised; and desired rather to bee ap-
 proved of GOD through their
 obedience, then through their diso-
 bedience to purchase the favour of
 men: It was the charge given by
 GOD unto *Abraham*, *walke before*
Gen. 17. 1. *me*: That is, let it ever be thy care,
 that seeing I am present every
 where, and privy to all thy coun-
 sels, that thou walkest as in my sight.
 And this was the best testimony
 that *Salomon* could give of his Fa-
 ther *David*, that hee walked before
 GOD in truth, and in righteousness.
I Kin. 38. 3. Yea, this did minister comfort to
 godly *Ezechias*, when he thought he
 should die: *Remember O Lord that I*
Ezay 3. 13. *have walked before thee in truth*: And
 to this agreeeth that of the Apostle
Paul, who forgot that which was be-
 hind, and indrevoured himselfe to that
 which was before, and followed hard to-
 wards the marke, to the price of the
 high calling of GOD in I E S V S
 CHRIST. Hee was not like unto
 a vaine and foolish man, who run-
 ning in a race, will bee euer and
 anon

anon looking backe to see how much
ground hee had ridde ; but his eye
was alwayes upon the marke or
goale, to consider how much hee
had to runne, how farre off hee was
from perfection, and what hee had
more to doe in his Chriltian course, that
hee might finish the same with joy.
It is the end that makes all ; *Hee that
shall endure to the end shall be saved.*
Our saviour saith not there, that he
that endureth for a season, but hee
that continueth to the end ; not e-
very one that fighteth, but hee that
overcometh shall receive a Crowne
of life : These examples doe shew us
how the godly have walked. And
these and the like precepts teach us
wee should walke so as in the end wee
may be blessed.

Hence wee are taught this lesson,
that wee must never be weary of
well-doing, seeing that perseverance
only hath the promise of reward,
wee must not depart out of the E-
gypt of sinne, and then with the
Israelits and with *Lots Wife*, looke
H backe

Math. 24.

1 Cor. 9.24

Reve. 2.7.

Rom. 13.12

1 Pet. 1.9.

Vse 1.

1 Theff. 3.

ver. 13.

Psal. 92. 13.

Mat. 3. 10

Rev. 2. 19.

backe to the Sodome of their
 sinnes, but remember that thou
 owest unto GOD all thy dayes.
The Trees planted in the Lords house,
bring forth fruit in their age, And
they which doe not so, shall be
hewen downe and cast into the fire.
 It was the commendation of the
 Church of Thyatira, *That her workers*
were more at last then at first. A re-
 prooffe of their folly, who having
 kept the path of righteousness for
 time, doe after walke in no good
 way, but thinke with one lumpe to
 leape into heaven with a *Lord have*
mercy on me at the last: But know O
 thou vaine man, that thou must walke
 in the way that is, thou must use all
 good meanes for the attaining of life
 and salvation, thou must heare the
 word diligently and carefully, pray
 read, &c.

I doubt not but the serious thin-
 king vppon this, that God challen-
 geth every day at our hands, yea all
 the dayes of our life to bee spent in
 his service, will reforme many cor-
 rup-

ruptions in us : For alasse ! the care of
 the most is how they may keepe cre-
 dit with men, though they purchase
 Gods displeasure, which will then
 stand such in little stead; when all
 things shall come to receive their
 due tryall : *Even every worke done in
 the body, whether it be good or evill :*
 And thus much for the first part of
 the description of a godly man Ne-
 gatively : *Hee doth not walke in the
 counsell of the wicked.*

1 Cor. 5. 10

Nor stand in the way of sinners.

That is, a godly man doth not
 settle himselfe to live as wicked
 men doe, nor frame his life after their
 newd example : where wee are to ob-
 serve two points : First, that there is
 a way of sinners, in which the un-
 godly stand. Secondly, that the god-
 ly stand not in it.

First then, that there is a way of
 sinners, in the which they stand and
 live

The second
 part of the
 description
 of a godly
 man nega-
 tively.

live, it is very apparant, called in the Scriptures by divers names; as by the name of the way of the ungodly. *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

Doct. 1.
Wicked
men descri-
bed.

It is termed an *evill way*. *The way of lying. A wicked way, &c.* And by these wayes wee are still to understand the course of life and conversation of the wicked: wherein wee are taught this Doctrine, that notwithstanding all the meanes that GOD and man doth use to the contrary, the wicked man will still persist and goe on in sinne, which is heere understood out of the word *stand*. This appeareth in the example of *Caine*, albeit he were admonished and reprovved of God for his wrath and malice conceived against his brother, yet for all that *Caine* will please himselfe in his owne way, and never rest till hee have shedde the the innocent blood of his owne brother. This is feene likewise in the example of the old World

Gen. 5. 6.

when

when the Lord saw that the wicked-
 nesse of man was great, and all the
 imaginations of the thoughts of his
 heart were onely evill continually,
 and how they pleased themselves in
 this way, the Lord stirred up *Noah*
 the preacher of rightcoufnesse, who
 warned them from God; yet they
 would continue still in their owne
 wayes, giving themselves to nothing
 but eating and drinking, and all ex-
 cesse, till the flood came and swept
 them cleane away. This is cleare like-
 wise by the example of *Pharaoh*, on
 whom all meanes were assaied for his
 conversion: for what could the Lord
 doe unto him that hee did not? He sent
Moses and *Aaron* unto him, warning
 him from God to let the people of
Israel goe, and to that end sent judge-
 ment upon judgement, one upon the
 necke of another, even ten in num-
 ber, yet for all this, *Pharaoh* chose
 rather to continue still in his owne
 way, and would none of the Lords.
 So it is that saying of *Salomon*:
Bray a foole in a mortar, yet will

Gen. 6. 5.

Exod. 9. 10

Pro. 27. 22.

AAs 7. 51.

Esay 6. 3.

Ez. 13. 3.

not his foolishnesse depart from him. And no marvaile, for the spirit of slumber hath so covered their eyes, that they cannot see; and their hearts are so posselt with spirituall fornication, which makes them thus to goe a whooring from God, even hale with the fury of their owne affections, snared of the divell, and taken of him at his will: Oh miserable and unhappy condition! Fearefull is the woe that lies uppon all those that thus walke in their owne wayes. For most certaine it is, that they who are Christs, have crucified the flesh with the affections and lusts, so far, as that they have made choise of the Lords way, howsoever many times they may stumble and fall, in walking therein. But of the wicked it may truly be said of them, *the way of peace have they not knowne*.

Vse 2.

Wee heard before, that wee ought not to proceede so farre with any, as to judge of their finall estate and condition; for that were to sit in Gods Chaire, and to take his office upon

uppon him. Yet to say of some, that they are in the state of damnation and (unlesse they repent) shall perish for ever, doubtlesse this is not unlawfull: for as love bids mee not to determine too soone, so not to bee abused to o late. God bids mee looke upon the tree, and judge of the fruit. I may say thou art in the state of damnation, for I see thy Heart through thy hand: But whether thou shalt finally bee damned, there I leave thee: for God may have mercy uppon thee uppon thy last repentance. I may come to a tree, and say, *Here is little fruit; or, Here is no fruit or, Here is bad fruit*, But I cannot say, *Never fruit grow on it more*: But alas, alas, this is not all, this is not all that wicked men are thus discovered to men, but that the Lord will find them out, and give them their portion in the lake of fire. And indeed, this is that that ought to bee a terrour to all the wicked and ungodly to consider: that as their hearts are hardened and their consciences

H 4 feared

Lev. 26.

feared, so the plagues and punishments of God attend uppon them. *If thou walke stubbornly against me, and wilt not obey me, I wil bring seventimes more plagues upon thee, according to thy sinnes.* Let us all then, as wee tender the salvation of our owne soules, take heed unto our paths, that we stand not in the way of sinners, that wee sinne not with delight and deliberation, it is the very brand of a reprobate, and such alone as God hath forsaken, *Take heed therefore that there be not in any of you an evill heart to depart from the living God.* And thus much for the first point of Doctrine; that there is a *way of sinners*, in which the wicked walke, which leadeth unto death.

Doct. 2.
Godly man
sinnes not
with deli-
beration.

The second point of Doctrine that doth now offer it selfe to our consideration, is this, that a godly man doth not settle himselfe to live as the wicked doe, nor frames his life after his lewd example, which is heere meant, when the Prophet saith *He doth not stand in the way of sinners*, Ye

it is altogether impossible for a godly man, and one that is truly regenerate and to have in him a full purpose to sinne, and to live in sinne with deliberation, and to delight in the same. For a purpose to live in any knowne sin, is a signe of a *wicked man and a gracelesse heart*, as when a man is told of his sinne, of his ignorance and carelesnesse in Gods service, praying, hearing, &c. yet still hee wil be carelesse and negligent in the same. So when a man is reprov'd for his swearing, yet still will sweare; when a man is reprov'd for prophaning the sabboth, yet will prophane it: when a man is reprov'd for his *uncleanesse, drunkenes, malice, &c.* and yet for all that will continue in those finnes. Surely this purpose to *stand in the way of the sinners*, is a fearefull signe of a wicked man, and is farre from a godly man, and one that is truly sanctified, which shall be blessed for evermore. It was a cursed speech of a cursed wretch, *I know not the Lord neither will I let the children of Israel goe.* This was the case of those

Exod. 5. 12.

Ier. 44. 16.

Mar. 6. 20.

1 Ioh. 3. 9.

Acts 9. 1.

those rebellious Iewes spoken of by *Jeremy*, wee will not heare, nor doe, but as we list, & as we have done. And this was that which made the case of *Herod* so fearefull, that notwithstanding he heard *John Baptist* willingly, and did many things at his request, all which were good things in him, yet for all that hee would not leave his adultery; but continue in it; which purpose to sinne, of all things is farre from a godly man, as *Saint John* saith *Hee that is borne of God sinneth not*: that is, which whole consent, both in part, and man being partly flesh, and partly spirit, as hee is regenerate, sinne proceedes not from him, but as hee is flesh. As for the wicked, it is not so with them: for it is meate and drinke to a wicked man to doe the workes of the divell. It is worth even our best consideration what is said of the Apostle *Paul*, that hee once *Breathed out threatenings and slaughter against the Disciples of the Lord*. But when was this? Even in the time of his ignorance

norance: but afterwards hee preached the same Gospell which before hee persecuted; and laboured ever after all the dayes of his life, to build up the Church of God which before hee laboured to pull downe. And this appeares in *David*, in *Peter*, in *Mary Magdalen*, &c. who after they had once escaped the snares of the divell, dedicated ever after their whole life to the service of God. This exhortation doth the Apostle give to the Ephesians: *Ye were once darknesse, but now are light in the Lord; walke as children of the light.* By these and the like examples it doth appeare, that the godly stand not in the way of sinners; that is, take no liberty to themselves to live in the custome and practice of any knowne sinne,

This may serve in the first place to reprove such kinde of sinnes, as are so farre from leaving their sinnes, and walking with GOD in obedience of life, that they are not ashamed to defend their sinnes. Tell the swearer, of his swearing, and blas-

Luke 7.

Col. 3. 7.
Ephes. 5.8.

Vse 1.

blaspheming of the name of God, hee will answere, that hee hopeth hee may sweare so long as he sweares nothing but the truth: tell the covetous man of his covetousnesse, hee will answere for it, hee must make the belt of his owne, and hee must bee a good husband, so tell the drunkard of his drunkennesse, and fearefull abusing of the good creatures of God, his answere is, It is in kindnesse and good fellowship; tell the proud man of his pride, and strange attires, his answere is, It is the fashion; and hee doth but as others doe. Is not this, *To stand in the way of sinners?* Is not this to commit sinne with delight, and to say as *Pharaoh, Herod, and the Jewes, Wee will not repent, we will not leave our sinnes*: but continue in them, let God and man say what they will: yea, this is but to pay one debt by another, and as the Apostle saith, *Heape up wrath against the day of wrath. Rom. 4.*

Exodus 19.
Marke 6.
Ierm. 44.

Vse I.

Wee are all heere admonished, as
wee

wee love our owne soules, to take heed of this, that wee never sinne with an high hand against GOD; wittingly and willingly: But if wee heare sinne reprov'd, let us leave it bee it never so pleasant or profitable, let us be like that good King *Josias*, 2 *King.* 22. who hearing the Booke of the Law read unto him, his heart melted within him, and hee wept for his sinnes; for so long as wee have in us a purpose to live in sinne, it is impossible that wee should ever feare God, or truely repent: Let us pray with *David*, *Lord keepe thy servant from presumptuous sinne!* And let us know, that if wee regard, that is to say, love wicked men to our hearts, and have a purpose to live in sinne, GOD will not regard our prayers, nay, all wee doe is abomination to the Lord. Say now therefore unto laughter, *Thou art madde:* Pronounce the wayes of the wicked to be but vaine, say unto thy owne Soule, *I will have nothing to doe with the wayes of iniquity:* And this will
give

Psalm. 19.

12. 13.

Prov. 8. 9.

Mat. 19. 27

Mat. 24. 46

Vse 5.

Rom. 7. 15

give thee courage when thou shalt come to looke CHRIST IESVS in the face, when thou canst say with the Apostles, *Lord I have forsaken all to follow thee*: Oh blessed is the servant whom his Master when hee commeth shall finde so doing.

Last of all wee learne heere a notable difference betweene the childe of GOD regenerate, and a wicked man: Hee that is borne of GOD and truely regenerate, hee doth not commit sinne with full purpose and consent of will, but against his will; so as hee can truely say with *Paul*, *The evill that I would not doe, that doe I*: That is, I am drawne through the corruption of Nature, and the temptations of Sathan, to doe that evill which I hate and contemne. But the wicked man sinnes with full consent and purpose. I sinne and could not sinne, saith the godly man: I sinne and will sinne, saith the wicked man. Yea, what service soever the regenerate man

It man doth give unto sinne, it is like
that service that Israel gave unto
Pharaoh in Egypt, compelled and
wrong out from them by oppression,
which made them sigh and cry unto
GOD to be eased of the same. But
the service which hee doth give unto
the Lord is voluntary and chearefull.
Well, to end this poynt, this is the
summe: know this, whosoever thou
art, that if thou *stand in the way of sin-*
ners: that is, takest liberty to thy selfe
to live in any knowne sinne, thou
canst have no assurance that thou art
yet within the covenant of grace,
Blessednesse is no part of thy portion:
He must become a *new creature* that
shall enter into new *Jerusalem*. And
thus much for the second-part of the
description of a godly man, ne-
gatively; *Hee doth not*

stand in the way of

sinners.

Not

The third
part of the
description
of a godly
man nega-
tively.

Nor sit in the seat of the scornefull.

BY *Seat of the scornefull*, he meaneth here the fellowshippe and society of the ungodly : So that the meaning of the Prophet *David* here in this place is, that the godly man: who shall bee this *Blessed Man* here spoken of, will not converse with those men, nor be familiar with those that make a mocke of all religion and openly professe all impiety: and the word sitting, doth impart such an habite and custome in evill, that a man meaneth not to change his minde : In which words, as in the former wee are to consider the two points : First, that there is a seat of the scornefull, in the which the wicked sit: and secondly, that the godly do not sit in it.

A three-
fold seate.

I.

I Reg. 10.

18.

For the first, the Scriptures discover unto us a three-fold *Chaire*, or *Seat* : First of Iustice, and such a one may that Throne seeme to bee which *Solomon* erected.

The

The second is of Doctrine, as our
SAVIOUR CHRIST saith of the
Scribes and Pharisees, *They sit in Moses*
chaire, Mat 23. 3.

2

Thirdly, wee read of a *Seate* or
Chaire of the scornfull, spoken of in
his Psalme.

3

This sinne of scorning hath it first
being from the root of pride, which
is the root from whence this sinne
of scorning doth spring: and indeed
it is the fruit of pride, and it is the
nature of men who are tainted with
this sinne of pride, to suppose that
they are better then others, and
therefore in regard of themselves
they doe contemne and despise a-
nother. If they have wealth, they de-
spise any other that is poorer then
themselves. Honour makes them
well in disdaine of their poore bre-
thren, their wisedome, learning,
strength, beauty, friends, eloquence,
all these lift men up with pride, and
makes them to scorne those that are
under them: and this comes to passe,
not in respect of riches themselves or
I honou

honour, or beauty, or the like, but in respect of our corrupt nature, which is so ready to abuse them to our owne condemnation. But (O man) why art thou thus puffed up with pride? thou wast but earth, thou art but flesh, thou shalt bee but Wormes meate: I pray what great cause hath earth, or flesh, or Wormes meate to be proud? Wee were all of vs borne in sinne, we live in misery, and we shall die in corruption. What cause hath sinne or misery, or corruption to be proud, but to be humbled? Besides the manifold infirmities that wee are subject unto here, and the innumerable diseases that are ready to happen unto us in this life: All teaching us the same iesson, to be humble and lowly of minde.

And in this feare, the Wicked and vngodly doe ease themselves and take their delight, as sometimes *Babylon* did, who vaunted so much that shee did sitt as *queene*, and should see *mourning*: as it were in scorne of all that God could doe unto her.

And this was the case of cursed Pharaoh, who seemed to mocke God to his face, when he said, *I know not the Lord, neither will I let the children of Israell goe, Exodus chap. 9.* So then the doctrine that we gather hence from the Text is this: That evill men doe not usually make a stay in sinne, when at first they have committed it, but they proceede by degrees to be worfe and worfe. Falling from one mischief to another: First, the Divell will suggest evill thoughts into a man, his evill thoughts doe follow on consent, consent breedeth action, action bringeth custome, and custome begetteth a necessity in sinning, which is the fore-runner of death: This appeareth in *Caine*, in *Pharaoh*, and in *Judas*, who by steps and degrees in sinning, came at the last to be hardened in sinne. As in *Judas*, who was at the first a cunning dissembler; secondly, a secret cheefe; thirdly, a bold Lyar; fourthly, a Traytour; and lastly, a Repro- bate: And thus a wicked man, as it

Doct. 3.
Wicked
men pro-
ceede by
degrees to
be excee-
ding sinful

Pfal. 69. 17
 Ier: 13. 23
 Heb. 10.
 26

is in the Psalme, *They fall from one wickednesse to another*; And as wee see it cleare heere in the words of this Text, from walking, to standing, and from standing stocke still in sinne, at length through custome come to lie downe and wallow in sinne. Oh happy then is that man that sinneth least! yea next, hee that returneth unto God soonest: but most woefull is the estate of him, that goeth on in sinne, that with *Ahab* hath sold himselfe to worke wickednesse in the sight of the Lord: For mark what followeth: *Can the Blackmoore change his skinne, or the Leopard his spots?* Then may they doe good who have accustomed themselves to do evill. Where the Prophet sheweth, That custome in sinning is almost an incurable disease. This is a lamentable estate, and this is a fearefull Judgment of God, for a man thus to be left over to himselfe, to fall from one evill to another, and heape together a great measure against the day of wrath: Psalm

eight

mighty one, verse eleuen : And the
cause of all this in a man, is his dis-
bedience towards his God: for this
both the Prophet make cleare when
he saith, *My people would not heare my
voyce, and Israel would haue none of
me: So I gaue them vp vnto hardnesse
of heart, and they have walked in their
owne counsels:* Where the Prophet
Dauid sheweth, that seeing they
could not bee reclaymed and refor-
med, as in mercy towards them, the
Lord Almighty vouchsafed them the
meanes of reformation, his Word;
therefore the Almighty gaue them o-
ver vnto the hardnesse of their owne
hearts, that so they might fill vp the
measure of their iniquities. *1. Thes. 2.*
and that the iust wrath and Ven-
geance of the Almighty might then
fall vpon them.

Hence wee are taught, how dan-
gerous a thing it is, to giue any en-
tainment vnto sinne at the first,
will bring a man to the height of
it in the ende, euen openly to pro-
fesse it, and to practise it with de-
light

Vse 1.

Ier. 5. 15.

light and greedinesse : custome in sinne taketh away all sence of sinne, so as by custome men come to judge of sinne to bee no sinne, yea it makes it very naturall to a man, so as such men who at first would have beene ashamed to have beene seene amongst lewd Company, yet by custome have gotten such an habite of sinne that they have growne to bee very impudent and shamelesse; like *Thamar*, who at the first did play the whoore with a vaile, as being ashamed to bee seene, but afterward grew more impudent; so many man would have blushed to have beene heard sweare, to bee seen drunk, to bee found in unchaste company, but through custome have growne so impudent, that afterwards would blush at nothing. And when a man takes the chaire of sinne and sits downe in it, and hath got a custome, and taken delight in sinne, how hard a thing is it for a man to leave that sinne? Hee that hath got an habite and custome

Ier. 13. 25.

fwe

swearing, as hee growes shamelesse
in it, so how hardly doth he leave it?
even so of drunkennesse, &c. A naile
knockt into a post with many blowes
is hardly pulled out, and sinne often
committed, and growne a familiar
with a man through custome, is
hardly left: Custome is like a strong
streame, it carrieth a man into all sin
with violence; and as a man by con-
tinuall labour so hardneth his hand
that it becommeth sencelesse: so cu-
stome in sinne hardneth the heart, that
a mans conscience becommeth sence-
lesse.

This must teach vs to repent be-
times, not to suffer sinne to come to
such an head, that it is more likely to
master a man then a man it: for if thou
doest not repent this day, thou wilt
finde it harder to repent to morrow,
thy selfe groweth weaker, thy ini-
quity stronger; custome is a tyrant
which will hardly be resisted: there-
fore it shall bee thy wisdom to re-
pent with speed, to delay no longer,
but while it is called to *day*, to breake

Note.

off thy finnes, and to turne to God
for mercy.

Vse 2.

1 Pet, 8. 3

¶ Wee are taught hence, that see-
ing wicked men grow worse and
worse adding sinne unto sinne, and
committing all iniquity even with
greedinesse, so their damnation doth
not sleepe, but they draw neerer
and neerer their destruction: Yet
the judgment of Almighty G O D
followeth them at their heeles, and in the
end will overtake them. Thus it was
with the old world. What an heape
of finnes had they gathered together
adding sinne unto sinne, as drun-
kennesse unto thirst? But when the
measure of their iniquity was full
the Lord God was at hand with his
judgments, and they could not
cape. This was the case of the sin-
full Sodomites, whose finnes cryed
up to heave for vengeance, how soe-
ver they might glut themselves with
sinne, : and drinke downe iniquity
like water: it was but for a season
the Lord would bee no longer pro-
voked by their wicked and sinful
live

Gen, 18.

lives, but sent downe fire and brimstone from heaven upon them ; every sinne doth helpe somewhat to encrease the waight, and to fill up the measure of a wicked mans iniquitie. And that God which keepeth a Register of the workes : And when one day give unto every man according unto his workes : And when they shall goe the way of all flesh, they shall then say, *what hath pride profited us, and what hath the pompe of riches brought us to ?* When they shall see, that all the dayes of their life they have wearied themselves in vaine, and then shall bee plunged into irrevocable and intollerable torments.

This may serve to reprove such as relying upon their owne writers, knowledge, strength, and godlines dare converse, and keepe company with notorious Atheists, Papists, Mocke-Gods, Swearers, Swaggers, Drunkards, &c. By which meanes it is just with GOD, they not shunning the occasions of sinne,
are

Mat. 12. 36

Rev. 20.
12

2 Cor. 5. 10

Vse 3.

are perverted by them to their owne destruction. And no lesse worthy of reproofe are those kind of men or woemen, that lincke themselves or their children in marriage with such as be vile, wicked, prophane, and irreligious: Alasse what agreement is there betweene Christ and *Belial*, God and the Divell, Light and darknesse, a beleever and an infidell, to have such neere conjunction and fellowship with them? How can such escape and not bee polluted with their sinne? And because men and woemen in this match make no better choyse, but marry for love of mony, beauty, or the like, rather then for Religion, Vertue, or for the feare of God, it commeth to passe, that they live together most uncomfortable, and in great discontentment,

Nor sit in the seat of scorers.

BY Scorers, in this place, are meant such wicked men as are both

both hardned in sinne, and live a wicked life; such as are become stubborne and rebellious sinners, professing all impietie, contemning God and man, such as beeing confirmed with the long practice of sinne and a bad life, have got a habite of sinne, and can doe nothing else but sinne, and despise all good duties, and make a scoffe at all religion.

Hence wee learne this Doctrine, that this is the property of a notorious lewd and wicked man, to make a mocke of all piety and godlinesse, to make a mocke of all religion, and every Christian duty: And such a man is come unto a wonderfull height of sinne, and is notoriously wicked and ungodly. So it is sayd, that cursed *Cham* mocked his Father *Noah*, and *Ismael* mocked godly *Isaac*, because as it is like, *Ismael* seeing godly *Isaac* performing some holy duty of Religion, Prayer, Thankesgiving, or the like, hee laughed him to scorne; The Athenians

Doct. 2.
The marke
of a lewd
and wicked
man.

A&ts 17.

Mat. 26. 28.

A&ts 2. 12.

2 Kin. 2. 22.

Jer. 20. 7.

ans mocked Paul, what will this babbler say? So the Scribes and Pharisees mocked our Saviour CHRIST, saying: Haile King of the Jewes: The Jewes mocked Saint Peters Sermon, saying These men are full of new wine: The children of Bethel mocked Elizeus the Prophet, saying; Goe up thou Bald-head. This was the complaint of godly Jeremy, O Lord I am in derision daily, every one mocketh me. And as it was, so it is still, and will bee; the world is full of such lewd and wicked men, such mocke-gods, that mocke and mowe at all good duties, scoffing and scorning all Religion, flouting and mis-using Gods faithfull Ministers, raile upon them and revile them: yea, if any man feare GOD, make conscience of good duties, to heare the Word of GOD diligently and carefully, to read, pray in family, &c. And will not swear with the swearer, drinke with the drunkard, and runne with wicked men into all excesse of ryot: this man shall bee mocked and

and pointed at, and called at by the name of Puritane, and Precisian, and I know not what, and can very hardly endure their company. Now these kinde of men, these scoffing *Ismaels*, and cursed *Chams*, though they seeme to be never so honest and civill, yet the Word of God paints them out in their colours, as the most vile and wicked men that live in the world, because they contemne and despise, they mocke and scorne Gods Word, and those that bee most deare unto God.

Let all such scorers and scoffing mates take heede, for as they be most abominable in the sight of Almighty God, so they seldome or never escape unpunished. Looke on that cursed *Cham*, scoffing *Ismael*, behold Gods vengeance upon those two and forty yonkers that mocked the Prophet *Elizeus*; What became of them that mocked and mis-used the Prophets of the Lord! What became of those that mocked and mis-used our Saviour Christ?

And

Vse I.

Pro. 3. 32

Esay 37.

And let men but observe it, and marke it well, and they shall clearly see some token or other of GODS vengeance upon the heads of such scoffing wretches : yea, let all such wicked men know that they bee too much their owne foes, in that they hate the godly, mocke Gods Ministers, raile upon his servants, they fare the better for them every day they rise, whatsoever wicked and ungodly men have and enjoy, it is for the godlies sake ; for if it were not for them, their fakes, the Sunne would scarce shine upon them, the heavens would fall upon them, the earth would open her mouth and swallow them, the fire would burne them, the water would drowne them, and all the creatures of GOD would arme themselves against them : And therefore the children of GOD (as one saith) are like a peece of corke cast into the Sea full of nayles, the Corke beares them up, which otherwise would sinke of themselves one

by

by one. Now then what a folly and madnesse is this to hate them to mocke them, and to mis-use them by whom they fare the better every day they rise?

Seeing wicked men are so ill affected to God and his children, because they love the Divell, and bee his vassalls, and these belong to God: Let us herein be like to GOD our Father, and most unlike wicked men, let us love Gods children, and make much of those that feare the Lord, and let us delight in their company; for as the former is a signe of a notorious wicked man, so this is a signe of a godly man: *Hee dispiseth a vile person, and maketh much of those that feare the Lord*, Againe, hereby wee know that wee love God, if we love the brethren. Againe, *All my delight is in the Saints, and such as excell in vertue*. Such as be religious, feare God, & live a godly life: These bee to be beloved, be they never so poore. It is lamentable to see the course of the world, let a lewd man come into
com-

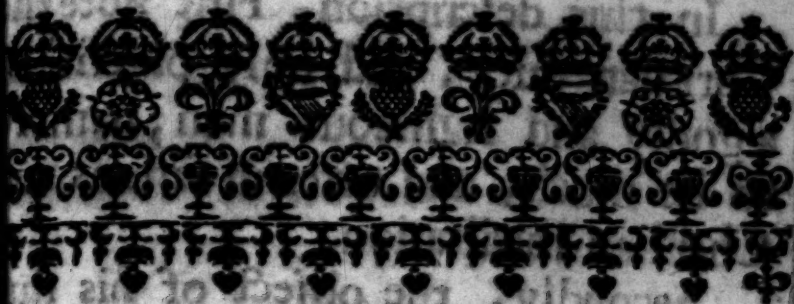
Psal. 15. 4.

1 Ioh. 3.

company, that is notorious wicked,
 an Atheist, a blasphemous wretch,
 one that laughs at God and all
 goodnesse, a drunkard, or the like.
 This man shall bee too too welcome,
 and wee will eat and drinke, and be
 merry with him. But let a godly man
 a Prophet of the Lord, a faithfull and
 zealous Minister come into our com-
 pany, wee are weary of him, wee can-
 not endure his company, hee marres
 all our mirth, wee cannot be merry
 for him. Thus men say. Oh hel-
 pounds, and wicked wretches ! thou
 maist as well say thou canst not bee
 merry when God is present. *Hee that
 despiseth you despiseth me.* These men
 onely delight in the Divell, and his
 cursed instruments,

And thus much for the first of the
 description of a godly man, nega-
 tively described: *Hee doth not walke
 in the counsel of the wicked: He doth
 not stand in the way of sinners, nor be
 doth not sit in the seat of the scor-
 ners.*

The



The first Psalme.

V E R S E 2.

*But his delight is in the Law of the
Lord, and in his Law he doth medi-
tate both day and night.*



HITHER TO we have
heard a godly man
described: First, ne-
gatively, shewing
what evils hee doth
most carefully shun
and avoide. Now he

commeth to his description affirma-
tively, shewing what good things he
doth most carefully embrace and fol-
low.

The de-
scription
of a godly
man affir-
matively.

In this description, First note the Christian duty, and holy practise of a godly and righteous man; namely to be much, and often in serious and Christian meditation.

2

Secondly, the object of his study, not his pleasures, preferments or profit, as most carnall men doe which minde nothing but earthly things, but hee is conversant in the holy Scriptures, both seriously studying the word of God, his meditations concerning the Law, that is, the heavenly Doctrine which shew the will of God and his worship, what man must and ought to beleeve and doe to eternall life.

3

Thirdly the circumstance of time is carefully to be considered: for the godly man doth not now and then by starts and fits, like a man in an ague, read, study, and meditate the word and Doctrine of God: but in his dayly study, and continuall exercise: not that wee should imagine he doth nothing else, but the meditation is, hee setteth some time apart dayly

aily to serve GOD, sometime to
read, sometime to heare, and some-
time to meditate: yea, oftentimes he
bestoweth some part of the night,
when some be at rest and sleepe, and
bestoweth it on Gods service, setting
his minde on heaven and heavenly
things.

First, in that the Spirit of Al-
mighty God describeth a godly man,
not onely by leaving and avoiding
lewd company, and the counsell of
the wicked, but also by living well,
and framing himselfe to study the
scriptures, and to leade his life there-
after.

Hence I gather this Doctrine, that
it is not sufficient for the leading of
a godly life, which may both please
God, and bring comfort to a mans
owne soule, nor to abstaine from e-
vil, but hee must also doe well; not
onely not to doe evil, but to doe
good: it is not enough to proove a
man to be a godly man, and a sound
Christian, that hee carefully shunne
and avoide the lewd counsell and

Doct. 1.

Esay 1. 16.

Psalme. 3v.

Mat. 3. 10.

Mat. 25. 4.

1. 5. 6.

company of wicked men : but he must also be as carefull to meditate in the *Lam of God day and night*. And therefore as in this place, so usually in the holy Scriptures they are both joyned together : *cease from evill, learn to do wel : eschew evill and doe good, thou shalt live for ever. The Axe is put to the roote of the Tree, every Tree that bringeth not forth good fruit Mark* Christ saith, not onely every Tree that is barren, and bringeth forth no fruit, good or bad : nor every one that bringeth forth evill fruit. But that *bringeth not forth good fruit is hewen downe and cast into the fire*. And at the last day the Lord will say to the wicked, *Depart yee cursed : for robbing the poore of meat, drinking or apparell, or casting them out of doores, but for want of shewing mercy unto them. A Christian liueth doth consist of two parts, so set downe by the Apostle Paul, abhorre that is evill, there is one halfe, And cleave to that is good, Rom. 12. 9. the* is the other halfe. If any want the forme

former or the latter, he is hut halfe a Christian, and so shall at last come short of a reward: And therefore there is a priviledge to all the Commandements of God, that where a vice is forbidden, the contrary vertue is commanded: and where a vertue is commanded, the contrary vice is forbidden. The owner of an Orchard is not contented that his trees beare no naughty fruite, but if they beare not good fruite, he will hew them downe as fewell for the fire: It is not enough for *Zacheus* that hee bee no more an extortioner: but if hee will become a true convert indeede, hee must make restitution of that hee hath wrongfully gotten. These and the like examples make this Doctrine apparant unto us, That for the leading of a godly life, it is sufficient that a man doe no evill. Not to walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull: but he must doe good. His delight is in the Law of the Lord, & in

Luke 19.8.
Iam, 2.25

his Law doth hee meditate both day
and night.

This seemes to reprove most men
in the world, as no godly men in
deed, nor sound Christians: for most
men doe thinke, if they can say,
thanke GOD I doe no body any
harme, nor say them harme, I am no
ther whoore nor theefe, I am no
ther blasphemmer, drunkard, &c. All
is then well, they be as good Christi-
ans as the best, and shall as well be
saved as the best Preacher of the
all. Yea but you see here a godly man
must not onely abstaine from evil
But meditate in the Law of God, not
onely cease from evil, but doe good.
Looke on the places of Scripture
before named. *Deborah* pronounce
a heavy curse against *Neros*, not for
hurting or hindering the people of
GOD, but because they did not
helpe them against the enemies of
GOD: and so the Axe and curse of
GOD shall bee upon all those that
be not as carefull to doe good, as
eschew evil. *S. Paul* professeth the

hee was a man of an upright life,
and one that was unrebukeable to
the world, and yet professeth that
all this was but as *Dun* without the
righteousnesse of CHRIST, *Phi-*
lipians. 3. 4. It were good, if our ci-
uill honest men (as wee call them)
would consider this: they stand upon
this, they defie all the world, who can
say, blacke is their eye? they say no
body harme, nor do none: wel, grant
that they say, (which is impossible)
though they could abstaine from all
outward euill, as swearing, lying,
drunkenesse, whoring, pride, en-
uie, &c. So as no man could lay any
of these to their charge, yet heere
is but a halfe Christian, but one
part of this life, for hee must not
onely shun euill, but doe good:
Not onely to bring forth euill fruit
is damnable, but not to bring foorth
good fruit, and in the day of iudge-
ment CHRIST will proceede a-
gainst men, not onely for doing e-
uill, but especially for not doing
good.

Secondly, if such as abstaine from grosse evilles be in danger of damnation for want of doing good, that is to say, because they have not lead a godly life, bestowed much time in hearing and reading the Scriptures, praying and calling on Gods name, doing workes of mercy and equity to men, how much more those that abstaine from no evill, but breake out into all kindes of wickednesse and prophanenesse. Such as make a mocke of Religion, and seldome or never come to heare the word preached or taught, but abound in all kinde of sinne and iniquity: If the rich man bee damned that did not give of his bread to feed the poore, good Lord? what shall become of those that have taken away the bread of the poore? that all their life have drunke downe iniquity as it were water, their damnation doth not sleepe: *If these things bee done to the greene tree, what shal become of the dry tree?* In a word, if the not doing of good shall bee punished so severely,

as wee have heard : Oh ! what will then become of those whose lives abound in all manner of sinne and impiety, whooredome, drunkennesse, &c. where shall such sinners as these appeare ? if the others which have seemed to have beene just and righteous men shall not bee saved : O consider this yea that forget God, least I teare you in peeces, and there be none that can deliver you, *Psalm 50. v. 22.*

Psalm 50. 22.

But his delight is in the law of the Lord.

THAT is, the godly man, who is truly blessed and happy, doth wonderfully love, and is greatly affected with the word of Almighty God, and hath exceeding delight and joy in the Doctrine of God, because there is revealed the will of GOD, whereunto men must be carefull to frame and confirme all their desires, thoughts, words, and deeds, because here-

herein is chalked out and declared, the very high-way to eternall life and salvation.

Doct. 2. Hence then wee are taught this Doctrine, that it is a speciall note and property of a godly man, to performe Christian duties to GOD willingly and cheerefully, and to make them his delight and joy.

Indeede it is worthy, yea thrice worthy to bee delighted in, both in regard of the Author of this Law, which is GOD, as also in respect of the authority of it, which is manifold.

In regard of GOD the author of it, it is to be delighted in, who is the onely true and everlasting God, *of whom are all things, and wee in him.* Secondly, in

1 Cor. 8. 6

respect of the authority of the same, containing in it perfect wisdom, truth, justice, wisdom, mercy, goodness, &c. It is called by the Prophet

Psa. 19. 7.

Rev. 22. 18

David a perfect Law, to the which if any man shall presume to adde any thing, God shall adde to him the plagues written in this booke, & if a man shall diminish any thing, God shall take away

his

his part out of the Booke of life, and from the holy City. Here and no where else is to be found the true V R I M and T H V M M I M, the V R I M, that is light, and the T H V M M I M, that is, Perfection: and the Saints of God in all ages have esteemed highly of it.

Thus did Job, *I esteemed thy word more than my appointed food.* Thus did David when he said, *Lord what love have I to all thy commandements, all the day long is my study in them.* And David shewes his wonderfull love and account of it, by the meanes that he doth give unto it, calling it *Doctrine, Testimonies, Commandements, Feare, Iudgements, Way, Statutes, Word, &c.* And in another place hee sayth, *That it is more to be desired than gold, yea, than fine Gold: that it is sweeter than the honey and the honey-combe.* And this is it which the Lord himselfe doth require, when hee sayth: *Heare O Israel, the Lord thy G O D is L O R D onely: And thou shalt love the Lord thy G O D with all thy heart*
with

Gen. 4. 5.

with all thy soule, and with all thy might. And so the Prophet David prayeth, O Lord, I beseech thee accept of the free offerings of my mouth, and teach me thy judgements. And this is the rule which the Apostle St. Paul setteth downe when hee saith : As every man wisheth in his heart, so let him give not grudgingly, or of necessity, for God loveth a cheerefull giver. Now that which the Apostle speaketh of Charity and Almes, may truely bee understood of every Christian duty : when wee pray, wee must pray unto GOD cheerefully, when wee give thanks to God, we must doe it cheerefully, and so of all other duties of Gods worship layd downe in his Word. And indeede this is it which doth put the difference betweene the godly and the wicked, the service of the one, and the service of the other. Caine will come with his Sacrifice as well as *Abell*, but he brought of the worst, thinking any thing to bee good enough for God, and this hee did very grudgingly : Whereas *Abell*

Abel brought to the best of Sacrifice to GOD, and thus hee did willingly and cheerefully. And all those duties that are not thus performed, they have no life nor vertue in them, to give them any grace or acceptance with God. So that wee see the outward profession is not enough to assure us of our Salvation, if it bee not joyned with sincerity of heart.

Now where it is sayd here, that the godly mans *Delight is in the Law of the Lord*, there is great reason why the Children of God should be thus affected to his blessed word and heavenly Doctrine above all things in the world, that it should be *Sweeter unto them then the hony and the hony-combe.*

First, because it is the bread of life, it is the power of God to saluation. And therefore it is called *the Gospell of the Kingdome, and the Kingdome of Heaven*, because it is that whereby men are brought to eternall life, and the Kingdome of heaven.

Secondly, it is the effectuall meanes
and

Reason.

Tit. 2. 11.

Rom. 1. 16.

Mat. 13. 44

and instrument which the Lord useth, and hath appointed to beget all saving grace in the hearts of his children, namely, knowledge, faith, humility, obedience, and the like.

3

Thirdly, it is the bread of life, even the heavenly Manna, whereby our faith is confirmed, and our soules comforted, yea, it is the staffe where-to wee must leane in all dangers, as David saith; *I had perished in my trouble had it not bene for thy word. Psal. 119.* And thy rod and thy staffe doth comfort me. *Psal. 23.*

4

Psal. 119.

Fourthly, the Word of God is that direction whereby wee may square all our thoughts, words, and deeds, as David saith, *Thy word is a lanthorne unto my feet, and a light unto my paths.* And without this wee cannot live well, but shall wander up and downe as blinde men in the darke.

5

Mat. 4.4.

And last of all, it is the two edged sword of Gods Spirit, whereby wee must cut to flight all the temptations of the Divell, so as wee cannot repell them, or withstand them, unlesse

unlesse wee bee skilfull and cunning to use this weapon.

This Doctrine may seeme to re-prooue the greatest part amongst us as wicked and ungodly, because generally men have no love unto the word of GOD, no delight in this heavenly Doctrine, it is not sweete nor precious in their eyes, but rather it is irksome and tedious unto them, it is bitter and unsavory. It fareth with people in these dayes, as it did with thole old people of the Iewes, unto whom should I speake and admonish that they may heare: Behold, their eares are uncircumcised, & they cannot hearken unto it, the word of the Lord is a reproach unto them, and they have no delight therein. *Jeremy 6. 18.* Now that men have no delight to the word of God, which is the very power of GOD to salvation, it may appeare.

First, because men and woemen take no delight in hearing, reading, and meditating on the word of GOD: you shall finde a great number

Vse 1.

number that will buy other prophane bookes, that will hardly buy the booke of all bookes, the holy and sacred Bible : And if they buy it, yet they spend no time in perusing of it, in reading and meditating on it : Other bookes are delightfull and pleasant to flesh and blood : and this is the reason they doe so much desire them, but withall, this sheweth that they bee carnall, not borne anew ; for if they were, then would they bestow lesse time in reading and perusing those prophane and unprofitable bookes, and would bestow more time in reading and meditating on this blessed Booke of God ; yea, and the small account men make of Gods Ministers, whom the Lord calls his Messengers and Ambassadors ; yea, the Angells of the Church.

Vse 2.

Secondly, seeing all the duties that wee owe to God, either of hearing, praying, &c. must be performed of us, not upon compulsion, but willingly and cheerefully : wee learne that

that every action is accounted of by God, not according to the worke it selfe, but according to the affection of the doer. This the Lord himselfe doth teach, when he saith, *This people comeneere me with their mouth and honour mee with their lips, but their hearts are farre from me. Esay 29. 13.* And therefore were their Sacrifices abomination to the Lord, as hee againe saith in another place, *I cannot away with your new Moones.* And this was it made the poore Widdowes quite commended above the rest that offered of their superfluity, *Luke 11. 4. He that shall give a cup of cold water to a Disciple, in the name of a Disciple, he shall not lose his reward.* Alas! what is the bestowing of a Mite, a rasen token? or what is a cup of colde water? are they in themselves any thing worth to merit any thing of Gods hand? No, no, but God acknowledgeth the manner more than the matter, how they are done, more than what is done.

Mat. 10. 14

Which my teach us to labour

L

to

to have our affections tryed, that whatsoever wee doe it in the service of Almighty GOD, may bee done in truth and sincerity of heart. This was *Iobs* comfort when hee said, *O Lord, I have esteemed thy word more than my ordinary food!* This was the Prophet *Davids* comfort when hee could say, *Oh how doe I love thy Law it is my meditation continually, Psalm 119. verse 97.* And this shall bee our comfort, when wee shall goe the way of all flesh, that wee can say with good King *Ezechia*, *Remember O Lord, that I have walked before thee in truth, and with an upright heart.* That wee have not beene painted Sepulchers, desiring to bee accounted righteous before men, but within full of all rottennesse and corruption but have laboured rather to be approved of God.

Oh how ought our hearts and soules to bee inflamed in a holy and godly zeale towards the word of God, the law of the Lord here spoken of, yea wee ought more earnestly

long for the waters of this well of life,
 than ever David did for the waters of
 the wel of Bethlem: and when we have
 tasted how sweete the Lord is, never,
 oh never so deale with the Lord, as
 the people of Israel did, which loathed
 the Manna that was sent them from
 heaven. But much better shall it be
 for us to cry out with the woman of
 Samaria, Lord give mee to drinke of
 these waters: for those waters being
 once tasted of, wil keepe a man that he
 thirst not againe, but shal ever be re-
 freshed by the same to everlasting life.

Iohn 4. 15

Lastly, let us heerein labour to
 manifest our unfained love and li-
 king of the word and Law of God,
 even by our obedience thereunto,
 that wee desire to frame our lives
 thereafter to obey the doctrine and
 word of God in heart and life, to
 bee reformed by it, and to bee con-
 formed to it: CHRIST maketh
 this to bee the care-marke of those
 that are his Sheepe, namely this,
 That they heare his voyce and follow
 him: And againe: Hereby shall all

Vse 3.

Iohn 10.

men know that ye are my Disciples, & love mee, if yee keepe my Commandments. So hereby shall men know that wee love the Law of God, if wee study to keepe it, to obey it in heart and life : But if wee have in us no care to live hereafter, but breake the Law of GOD continually, and rebell against his Commandments : how can wee be sayd to love the Law of GOD ? If a man should say hee loveth the Kings Lawes, and likes them well, and yet should every day breake them wittingly and willingly, and bee ever playing the Traytor, would not all men condemne him as an hypocrite and a lyer ? So, though men do say they love the Word of God, and delight in his Law, yet seeing they doe daily breake it, and rebell against it wittingly and willingly by swearing, lying, prophaning of the Sabbath, drunkennesse, swilling, pride, uncleannesse, &c. It is manifest they have no love unto it.

Thu

Thus much for the first part, shewing that the godly man is well affected to the Heavenly Doctrine of the word of God, it is the delight and joy of his heart.

Now in the second part of the Verse, the Prophet *David* sheweth the exercise of a godly man, that as in his heart hee liketh and loveth the word and Heavenly Doctrine of the law of GOD, so in his life hee is conversant in the same, his Meditations are much spent therein, hee is said to meditate therein day and night. That is, the godly man doth much muse and meditate; often exercising his minde, with calling to minde and remembrance the heavenly Doctrines; comforts, and instructions of the Word of God, and this hee doth not slightly and carelessly, but seriously and with good advice, and to this end doth evermore set some time apart every day, morning and evening, two times a day at least, for the performance of this godly duty.

Doth meditate day and night.

Doct. 3.
The Law
of God is
a godly
mans chief
delight.

HEere we see still, that a godly man, and one that shall be truly blessed, the Lord requireth that he be no stranger, and such a one as seldome, or never searcheth the Scriptures, but that he be much and often exercised in the holy and serious meditations of Gods Law, in the diligent searching, perusing, and particularly applying of the heavenly doctrine of the word of God. And indeed this is heere set downe as a true fruit of our love to the world, as the love of the Word is made a true fruit of a godly man: for as it is impossible a man should be truly religious, and feare God, and yet have no sound love nor delight in the Word of God: so it is likewise impossible a man or woman should truly love the word of God in their heart, that seldome, or never bestow any paine in the serious and earnest meditation of the same. *David* calls God to wit-
ness

nesse, that the loue he bare to the Law of God, was exceeding great, when he said, *O how doe I love thy Law!* And in the same verse hee seemes to prove the same to God, *It is my meditation continually* : Which indeed is a note of true love, to bee ever thinking of the thing beloved.

ps. 119. 97

And in every deed, the carefull and diligent study, the often and earnest *meditation* of the word of GOD, is the very life and strength of all our worship and service of GOD: For if men should reade much, and never meditate, it would doe them no good: If men should heare much, and often, and never *meditate*, they should be little the better. If men should pray much and often, and never meditate, they should find small comfort. If men come often to the Sacrament, and doe not before and after *meditate* of the Covenant of grace, they should not receive much good thereby: So that you see this *Meditation* is all in all, it puts life to our reading, hearing, praying, recei-

ving; and without it all our reading, hearing, praying, and receiving, will stand us in small stead.

For without this *Meditation*, this Law which is the Word of God, will either in time bee forgotten, whereby wee shall become unmindfull of it, or else it will proove as a Talent hid in the ground, utterly unfruitfull unto us: for this *Meditation* indeed is the third steppe of a true convert. The first is to heare the word of God readily: the second to remember it diligently: and the third, to *meditate* on it seriously, and this is compared to the *chewing of the Cud*: *Deut. 14. 6. 7.* which is never found in the un-cleane, but in the cleane beasts:

True it is, that hearing and reading the Word, will beget knowledge, but *meditation* is the especiall meanes to worke upon the affection, for else all our knowledge shall onely bee in generall, idle and swimming in the brayne, which may well bee called brayne-knowledge, but no heart-knowledge: but by
serious

serious *Meditation* wee doe apply
that wee heare to our owne selves
in particular: laying the Doctrines
to our owne hearts, applying it to
our selves, to comfort our sad soules,
to humble them for our sinnes, and
to square our lives thereby, that we
may in all things keepe a cleare con-
science before God and man. The
Lord gives *Ioshua* a straight charge
to doe thus: *Let not the Booke of the
Law depart out of thy mouth: But me-
ditate therein day & night: That thou
mayst observe & do according to al that
is written therein: for then shalt thou
make thy way prosperous, & thou shalt
thrive & have good successe.* *Ioshua* 1. 8. and
Dent. 6. verse 7. 8. And thus
the servants of God have beene much
exercised in meditation, and there-
by have growne wonderfull, not
onely in Knowledge but in practice,
as we may see in *David*, *Ps.* 119. who
tooke great delight in Gods Law,
and made it his meditation continu-
ally. And of *Isaac* it is reported, that
he went out into the fields in the
evening

Vse I.

euening to meditate, *Gen. 24.*

This reprooues the common fault in the world's that most men utterly neglect this duty, seldome or neuer settle themselves to meditate in the Law of God, and his heauenly Doctrine. It is hard to finde a man or woman that makes any conscience of this duty, to set themselves apart, and set themselves in Gods presence, to call to minde, what they have heard and learned, to apply it to themselves in particular, to humble them, or to comfort them. And that is the cause why most men hearing, and reading, so much as they have, yet profited so little in knowledge, faith, repentance, and obedience. They can bee content to heare the word preached and taught, and it may be, now and then to read a Chapter: but to thinke upon it, to ruminate upon the word of GOD, and as it were to chew the Cudde, to call the same to minde againe, to apply it to themselves, to labour to profit by it: this they cannot endure this

this they care not for. For if men did carefully meditate of the things they heard and read, how could they bee so ignorant in Gods Word as most be? So voide of Knowledge, Faith, Repentance, Humility, Zeale, Patience, and the like gifts and graces, which accompany godly and holy *meditation*? For bookes of Statutes men will not onely have them in their houses, but at their fingers end: but Bible they have none: And if they have, it lyeth upon the deske or Table, and they read it not. And if sometimes they read, yet they never meditate thereon.

This may admonish all men, as they love their owne soules, to make more care and conscience of the performance of this duty, to call to minde that wee doe heare or reade, to thinke and muse upon it, to chew the Cudde, to lay it to heart; yea, and to apply it to our owne soules and consciences in particular: This is like the rumination or chewing of the Cudde to lay it to be found onely

Vse 2.

Deut. 14.
6.7.

onely in the cleane beasts, whereas they which chewed not the Cudde, were uncleane: This is the marke and property of a godly and *Blessed man*, whereas the not doing it, is the marke of a wicked and ungodly man. Let us then remember that wee make the word of God our Meditation continually. Many men meditate much, some in onething, and some in another, as they are led by fond affection: some thinking of honours, some of pleasures, some of riches, some of one thing, and some of another. And of these they doat and dreame, talke and speake continually. But heere wee are taught another lesson, namely, that our mindes must especially be set upon the word of God, that must bee our delight, and the joy of our heart.

3 Point.

The last poynt of this Verse, is the Circumstance of Time, namely, not by fits: But the godly man keeps a continuall course in the study and meditation of the Word of God, so as he setteth apart some time for the worship

worship and service of God at least twice a day to meditate and study in Gods Booke.

Hence wee learne that every one that will live a godly life, and so please God, that hee may find comfort to his owne soule, and be blessed in the end, must set some time apart every day for the worship and service of God to reade, pray, and meditate: and at the least twice a day to call upon his Name, to read the word of God, and to study therein. This is that the Lord commandeth his people to offer unto him every day, *the morning and the evening sacrifice*, at the least twice every day they were commanded to worship God: and so the holy Patriarches were wont to worship GOD morning and evening. So wee reade in *Gen. 24. 63.* That godly *Isaac* went out into the fields in the evening to pray or meditate, to make himselfe fit to pray. And *Iob* rose up early to offer sacrifice, & called his family together: and this did *Iob* every day: and
David

Doct. 4.
A godly
man sets
some time
apart eve-
ry day for
Gods ser-
vice.

Iob 1. 5.
Acts 10. 2.

1 Thes. 9.
32.

David in many Psalmes shewed that hee did set some time apart every day to worship God, in praying, reading, meditating, &c. *Cornelius worshipped God continually*, that is every day, according to the rule of the Apostle, *Pray continually*. And that we should not be weary of well-doing, Christ spake the Parable of the unjust Iudge and poore widdow to this end, that we ought alwayes to meditate, pray, &c. and not waxe faint and weary, *Luke 18. 1.* The meaning is, not that men should leave their callings and other businesse altogether, to attend upon hearing, reading, meditating, &c. but that wee should bee much and often in meditating, in prayer, in reading, &c. and in performing these blessed duties unto Almighty God. And at the least, three times a day, to pray and call upon the name of God: In the morning when wee doe rise, to give unto God hearty thanks, for keeping us the night past, and to crave for a blessing at his hands ever the day following:

At

At noone againe, even when wee receive his good Creatures : And at night when wee goe to rest : And this godly practice the word of GOD prescribes us, and the examples of the Godly doe teach us : *Daniel* prayed three times a day upon his knees to GOD and prayesed him, as his manner was, though the King had made a strict Law against it. *Evening, morning, and at noone wil I pray unto thee, Psal. 55. 17.* And againe, *Seven times a day will I prayse thee. Psal. 119. 164.* That is, many times. For the morning. *Earely in the morning wil I direct my prayer unto thee.* And thus did *Abraham, Isaac, Iob.* Secondly, at noone or mid-day : so did *Peter ; Peter went out to prayer about the sixt houre, Acts 10. 9.* That is, about twelve of the clocke, or noone-tyde. Thirdly, at night, in the evening when wee goe to bed to take our rest, wee must then remember likewise to render the Lord thanks for the comfort of the day, and to craue his blessing for that night. Neither is this all but

Dan. 6. 10

Gen. 22. 2
Iob 15.Gen. 24.
Psa. 139. 11
Psa. 119. 5.
Mat. 13. 23
Esa. 28. 3-4

but in the night-time when sleepe is departed from a man, and nature is sufficed with rest, he doth even then call to minde the heavenly doctrine of the Word of God, and doth muse and meditate therein, as the Text saith here, *even day and night*. For God which hath bounded the day with the night, hath set no bounds to a godly mans meditations. It is nothing to be, first, *one that heareth the Word*: secondly, *one that receives it*: thirdly, *with joy*: if fourthly, it shall be but for a time onely, if hee shall not also continue, and constantly persevere to meditate therein day and night.

So as wee see this our duty, to set some time apart every day to worship God, as to heare, reade, pray, meditate, &c. We see men do set apart, depute, and ordaine some certaine time every day, for the food of the body, at the lea twice a day, to eate and drinke: how much more then should wee bee carefull for our soules every day, to read, meditate, and to pray? Of all the time we spend

in

in this world, none will bee more comfortable unto us in death, when wee shall goe the way of all flesh, than that which wee have bestowed in the service and worshippe of Almighty God.

There is not now one houre spent in the service of God, but will then minister cause of joy and rejoycing: neither is there now one houre spent in the service of sin and Satan, but the remembrance thereof will then be a terrour unto the Soule, *Oh that men would be wise; then would they understand this: they would consider their latter end. Dent. 32.29.*

This seemes to reprove the common carelesnesse of the world; most men and women spend all their dayes in delights and vanities, in sports and pastimes, in scraping and raking together the things of this life, and in the meane time finde no time at all to serve God; that in twenty foure houres, hardly can spare one to serve God, one to read, heare, pray, meditate; yea, how many be there that

Vse I.

M

never

never open their Bookes to read one Chapter in the Bible all the VVeeke long : How many bee there that never spend one quarter of an houre in meditation, which never call upon GOD from Sunday to Sunday ; doth not this prove men to bee carnall and ungodly ? Do not these men do nothing of conscience, or with delight and love to GOD and his Worship but all for fashion sake, or for feare of the Law ? What difference is there betwixt those men, who seldome never call upon the name of GOD and the beast they ride one ? The beast arises in the morning out of his Den and stroakes himselfe, goes to his meat and so to worke : Even so do they, never call on the name of God. In this thing wherein doe such men differ from a very beast ? How can such looke for any blessing from God upon their labours ? Yea, how can they chuse but feare some fearefull Iudgement and curse of GOD to overtake them ? And no doubt the cause why many ride and runne earre

and late, (doe not call on God for a blessing upon their endeavours) can not prosper and thrive in the world: No, God sends sometimes judgments, plagues, and punishments upon them, and all for the neglect of this godly and Christian duty, it is just with GOD both to crosse and to curse both them and their labours.

Pfal. 14.

Againe, by the rule of this doctrine they are no lesse to bee reproved, which can be content now and then to heare, reade, pray, and meditate, &c. But this must be at their leisure, when they have nothing else to doe; but to keepe certaine times, Morning, Noones, Evenings, to leave all sports, pastimes, delights, and businesse to goe to GOD and serve him, and call upon his name: they cannot abide that, they will not bee so tyed and retayned; but as the man in the Gospell, when CHRIST called him; first he must goe bury his Father: and him that would goe *Bid his friends fare-well.*

Note.

So many could be content to serve GOD, and to pray unto him, but they must keepe their friends company : Or as these that were bidden to the feast : One hath his Oxen and gaine to hinder him, another his Wife, his pleasures and delights, which hee is married unto, and so can finde no time to serve God, even the least thing in the world is matter sufficient to hinder them from serving of God : these men shew that they finde no comfort at all in the service of Almighty God, no good, no fruite, no benefit : for if they did, they would not be such strangers unto it.

Use 2.

Let every one bee exhorted and stirred unto this duty, if wee have not begunne, now to beginne, end in the feare of the Lord to imitate Gods Children, as *David* and the rest. Let us set some time apart every day for the word and prayer, else we shall never proove our selves good Christians, else wee should never finde true comfort, else wee can never
look

looke for Gods blessings upon us: let us then set apart some of our idle time that wee bestow in talking, in walking, in playing, in vaine delights, or else idely, and bestow it on Gods service and worshippe, in hearing, reading, praying, meditating, &c. *David* earely in the morning prevented the day light, yea at mid-night would hee bee so busied. The Eynuch in his journey was reading the Scriptures. Let us then neuer arise in the morning, or goe to bedde, but as duely let us ever bee mindfull of this duty. Let us not mispend our precious time. Let us (I pray you) consider why wee live here in the world, not to spend and consume our time in toyes and vanities, but serve God, and to seeke for comfort and salvation vnto our owne soules: Let us therefore so spend it as wee may haue comfort in the end.

Last of all, wee are here exhorted to bee very carefull, after wee have begunne a good course in godlinesse,

Psa. 139. 12

Luke 9. 62.

Luk. 17. 32.

Acts 26. 28

to persevere and to continue in the same *Day and Night*, even unto the end; not onely in the day-time of prosperity, but in the night-time of adversity, for unto **G O D** *The day and night are both alike*: Many make a faire beginning, but the end is very fearefull and dangerous: Many lay their hands to the Lords plough, but in the end they looke backe. *Lots* wife seemes as forward as her husband: shee goes out of *Sodome* as well as hee, shee takes her Journey with her husband, but shee did not continue and hold out unto the end, but lookes backe contrary unto the commandement of **G O D**, and so was turned into a pillar of Salt. And shee being made a spectacle to all back-sliders: our Saviour puts us in minde of her, when hee sayth *Remember Lots wife* And *Paul*, when hee had preached the Resurrection of **CHRIST**, *Agrippa* sayd unto him: *Thou perswadest mee almost to become a Christian*. But there he stayed and rested, and would proceed no further.

further. These are fearefull exam-
 ples, it had beene better for such,
They had never known the way of right-
eousnesse : for indeed in a Chrillian
 race there is no standing at one stay,
 for not to goe forward in religion is
 to goe backward.

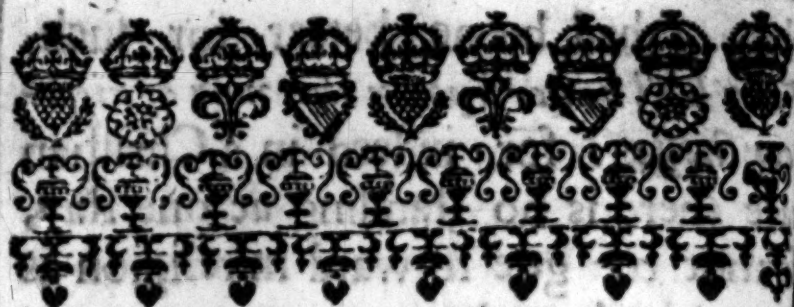
And thus much for the descripti-
 on of a godly man affirmatively,
 shewing what hee doth carefully
 embrace and follow. *But*
his delight is in the Law
of the Lord, &c.

1 Pet. 2. 12

M 4

The





The first Psalm.

VERSE 3.

*Hee shall be like a Tree planted by the
Rivers of waters, that wil bring forth
her fruit in due season, whose leafe
shall not fade, so whatsoever hee shall
doe, shall prosper.*



*It herro the Prophet
David hath descri-
bed to us a godly
and righteous man,
such a man is true-
ly blessed: both ne-
gatively shewing
what bee the evils hee must very
carefully shunne and avoide, as also
affirma-*

affirmatively, by those vertues and holy duties which hee doth carefully imbrace and follow.

Now in this verse the Prophet proceeds to set out the happinesse of a godly man, or wherein his happinesse doth consist. And this doth he, first by similitude, comparing him unto a pleasant, fruitfull, and flourishing tree: secondly, by that blessed successe God gives unto a godly man in the end of this verse.

The precedent part of the verse, the similitude it selfe, it hath in it these parts.

First, whereunto the godly man is compared, *to a Tree.*

Secondly, the nature of this Tree is described, not every common or triviall Tree, but such a Tree, which for the originall of it, *planted*, secondly, for the situation of it, *by the rivers of waters*: thirdly, for the propriety of it, *that wil bring forth her fruite in due season*: fourthly, by a contrary property, *whose leafe shall not fade.*

First then, observe by this similitude,

Wherein
the godly
man is
blessed.

Parts of
the Verse.

litude, that man is compared to a Tree, and in three things especially, the shape, the growth, and the state of a tree.

Man like
to a Tree.
In shape.

Man may well bee compared to a tree in respect of his shape. For as a Tree consists of the root, the stock and the boughes, or branches; even so doth man, this mysticall Tree. Hee hath his head which is the root, and haire as small roots, his body as the stocke, and his armes and legges as so many boughes, and fingers and toes as lesser twigges: Onely the difference betweene the naturall Tree, and man this Misticall Tree, is this: The naturall Tree is rooted in the earth, receiving as *Esau* blessing the *Fatnesse of the same*; but man, this *Heavenly plant*, drives not his juyce and nourishment from the fatnesse of the earth, but from Heaven above, according to Gods wise disposing of his roote, which is above, not below; and therefore are wee exhorted by the Apostle to set our affections on heavenly things, and not on things

Gen. 27. 28

things heere below ; for we through Christ are made partakers of the diuine Nature, in Heaven therefore must our conuersation be.

2 Pet. 1.4.

Secondly, man may be said to be like a Tree in respect of his growth; for a tree at first is flexible by nature, and so by degrees, a little and a little, growes to be stronger and stronger, till it come to perfection, and then againe begins to wither and dry up: so fareth it with man this mysticall Tree, while hee is in the state of infancy, hee is a tender twig, and his minde is as flexible as a twig: easily inclined to vertue, if hee bee accordingly educared; or else to vice if the same to be neglected: an excellent caveat to all parents and governours of youth, that they take a due time of correcting & educating of these tender plants; namely, to bend the tree while it is a twig; for if it be suffered it will grow to be curelesse: And as man is like to a tree in respect of his infancy and tender age, so in respect of his decrepit old age: for

when

2

In growth.

when the Tree is once come to his perfection in growth, it then decayes and declines: so fareth it with man, let him seeme to bee as tall and as straight as a Cedar Tree, he must become a shrub againe, and stoope to age. For mans life is well compared to a day, whose evening will most certainly follow his morning, until the night of death cause him to sleep in the grave: For as *there is a time to be borne, so there is a time to die.* Be it that thou now seemest to bee as strong as the Oake, and as tall as the Cedar, as flourishing as the Bay-tree, yet at last rottennesse will creepe into the strongest Oake, and strength and talnesse will be abated on thee, *When the keepers of the house shall tremble, &c.*

Thirdly man may bee compared to a tree in respect of the state of a Tree, and that divers wayes.

First, as the tallest Cedar is in greatest danger of winde and weather: Even so the man that is tall, either in place of authority, riches, honour,

Ecc. 3. 1.

Ecc. 12. 3.

3
In state.

1

honour, or the like, is most subject to the assault of Satan, and rage of the wicked : And men of such excellent places in Church or Commonwealth, are more subject to changes, disfauours, to envy, insurrections, poysonings, murtherings, as to so many raging winds. whereas those that with little *David*, *Tend the ewes great with young*, are free from these assaults.

Secondly, it is commonly seene the more evill the Tree is, the lesse fruitfull. So fareth it with man naturally, unlesse men be seasoned with grace, riches, honour, dignity, or the like, are great occasions of an high minde, and a high minde is like unto a Mountaine, which the higher it is, the more barren it is. Whereas if he bee meane, and simple of Spirit, hee may fitly bee compared to the vallies, *which are ever fruitfull*, and as the Psalmist saith, *Stand thicke of corne* : For humility is the ground-worke of Christian vertues, and pride the root of all evill,

*Loca quæ
alijs celsa,
ipsis præ-
rumpia vi-
dentur. Se-
neca.*

evill, and the queene of all vice.

Thirdly and lastly, the end of every tree is become either timber for building, or fewell for burning: So fareth it with man this mysticall tree; when death commeth, which is Gods Axe by the which hee doth cut us downe, he becommeth either timber for the Lords house, *when this earthly tabernacle shal be destroyed, to bee a building not made with hands, but eternall in the Heavens*: or else a lasse but fewell for the fire of Gods wrath, even in Tophet, where there is fire and much wood, and where the Lords wrath, as the bellowes shall never cease blowing and kindling the same.

It is here first of all to be noted, that the Spirit of God sets out the happinesse of a godly man, by comparing him to a goodly greene Tree. Hence wee learne, first of all that it is not only lawfull but a commendable & profitable kind of teaching for Gods Ministers, to illustrate points of doctrine by similitudes and comparisons,

parifons, fo that thy bee familiar and fit to make the people conceive what they teach, and to raife comparisons from the plough and plow-share, to that end, that even the fimpleft in a Congregation may understand what is laid, and what is taught. This was the courfe of the Prophets from time to time in their Sermons to the people. This was the courfe of our Saviour himfelfe, who in all his Sermons ufed both Parables and fimilitudes, comparing good men to good Trees, and bad men to bad Trees, comparing himfelfe to a Vine, the father to a husbandman, us to branches; himfelfe to a fhepherd, wee to fheepe, and the word to twenty things: as feed, Mustard-feed, &c. To teach althofe that are Gods Minifters, that when they preach unto their people, that they lay not up their fpeech in a mill of words, but fo to deliver it as that the meanest and shallowest amongst the Hearers may understand it. Thence came the profefion of *Paul*,

Wec

John 15.
Mat. 13.
John 10.1.

Mat. 3.10.
Luk. 8.4

we preach not our selves, but Christ Iesus our Lord. 2 Corinthians 4. 5. And hence came that worthy resolution of his, I had rather in the Church to speake five words. &c. that I might instruct others, than ten thousand words in a strange tongue. 1 Corin. 14. 19.

In which words by strange tongue, we are not simply to understand Hebrew, Greeke, Latine, &c. but by speaking of the mother-tongue in a strange manner. Preachers are fitly compared to a Nurse; a Nurse doth halfe chew the meate to the little one, and doth babble unto them in their owne stammering tongue: so must Preachers proportion their Doctrine to their hearers capacity, and fit his tongue to their understanding.

This may seive to reprove such kinde of Preachers, who seeke not to preach CHRIST crucified, but preach themselves, even such as in handling the word of God, and preaching the Gospel, seeke to shew their owne learning, wit, art, and memory, and so indeed preach no Christ, but them-

themselves, like the old Pharisees,
*Loving the praise of men more then the
praise of God*: But what, shall David
the Prophet of the Lord, or rather
the Spirit of God in him, stoope so
low as to speake to the understand-
ing of all men, by similitudes, com-
parisons, and the like: And shall sin-
full man, a worme of the earth, exalt
himselfe above God, to seeke onely to
tickle itching eares with the words
of mans wisdom?

Seeing Gods Ministers must bee
faithfull Teachers of the truth of
God, and must deliver the same in
the plaine evidence of the spirit, not
with the enticing words of mens
wisdom; This serves to direct the
hearers in the art of Hearing: They
must submit themselves to Gods or-
dinance, and be ready to know the
will of God: wee must not have itch-
ing eares, that are not able to suffer
wholesome Doctrine, like the Gen-
tiles who despised the preaching of
the Apostles, because it was not sti-
cked with mans painted eloquence,

N

estee-

Sfe 2.

1. Cor. I. 2.

esteeming it foolishnesse. What is this but to stint the Spirit, and to teach the Lord to speake? prescribing the Minister what hee shall say, and restraining our hearing what wee will heare? What then will follow but that wee shall heare without fruit, and the word to be unto us onely a savour of death unto death.

Doct. 2.

Double vse
of all the
creatures
of God.

Hence wee observe heere a second point of Doctrine, that seeing the Prophet compareth a godly man to a *Tree*; That of all the creatures of God there is a double use, one Naturall, the other spirituall. As a *Tree* in nature signifies such plants of the earth as bring forth fruit according to their kinde. Now besides this naturall signification, it serves to put us in minde that wee ought to be namely, fruitfull *Trees* in the Lords Orchard, lest if we be barren or bad, wee proove fiewel for the fire. A man having a tree in his Orchard if it bringeth forth nothing but leaues he will cut it and prune it, and dung it; but if after all this cost and labour

Mar. 3. 10.

it remaine still barren, hee will then
hew it downe as good for nothing,
but fiewell for the fire. Heereby wee
may see how God will deale with
us: Wee bee all *Trees* heere plan-
ted in the Lords Orchard, he doth
water us with the preaching of the
Word, he cuts us and prunes us. Now
if after much cost and labour wee
shall remaine barren still, if the Lord
come three or foure yeares, and still
no fruite will bee found, hee will
then bethinke him to stub vs up
that we cover not the ground. So by
sowing of come into the ground to
maintaine mans life, our Saviour
leads us to consider of another thing:
for as the sower casts his seede abroad
into sundry sorts of ground, and they
according to their Nature bring
forth fruit accordingly: Even so the
Minister of the word scatters and
sowes the seede of Gods word into
the ground of mens hearts, and as
they be prepared, so they bring forth
fruite: So by a weavers shuttle wee
see the shortnesse of mans life, gone

Esay 5.
Luk. 8. 4, 5.

Verse 4. of
this Psalm

Esa. 99.

Reu 3. 18.

in a moment. Dost thou see how the winde drives the chaffe and dust of the earth about, giving it no rest untill it bee cleane disperfed away? Oh consider then how the curse of God shal follow and torment the wicked, and never let their soules bee at rest, till it consume them. Dost thou lie downe into thy bed every night? remember that thou must shortly lie downe in thy grave, be covered with dust, and therefore prepare to die in the Lord. Dost thou see the beautiful grasse and hearbs of the earth cut downe and wither away? so thy beauty and riches shall fade and perish. When thou seest a stinking carion, there behold a picture of thine owne selfe; for no carion is so loathsome to a man, as a rebellious sinner to God. Dost thou put on thy cloathes to cover thy nakednesse? Oh labour for the precious robes of Christs righteousnesse, That thy filthy nakednesse doe not appeare. Dost thou but wash thy hands in water; oh labour for the blood of Iesus Christ

to wash away the spots of thy sins? Doest thou but sit downe to eate and to drinke to nourish thy body, without which it could not live: Oh consider that thy soule doth much more stand in neede of the bread of Life, the food of thy soule? Dost thou see sometimes brimstone burning: Oh consider and quake for feare of the dreadfull judgement of God upon *Sodome* and *Gomorah*, that were burned with fire and brimstone: and how all sinners shall have their portion in the *Lake of fire and brimstone*? Doest thou but take a booke into thy hand, and open it, leafe by leafe: Oh consider, that the time will come when the *Bookes of thy conscience* shall be opened, wherein all thy sinnes are written one by one, and thou shalt then receive according to thy works. And thus wee see that of all the creatures of God, there is a double use to be made of them: The one *Naturall*: the other *Spirituall*; one *Temporall*, the other *eternall*.

Psa. 51. 15.

Gen. 19

Rev. 20.

He shall be like a Tree planted by the Rivers of water.

THis part of the similitude doth signifie unto us our implanting and ingrafting into I E S U S CHRIST his mysticall body, by the worke of GODS spirit, and by the meanes of a true and lively faith.

This word *planted*, it is a Metaphoricall speech, and borrowed from the practice of husbandmen, first take up their plants out of the nursery, or place where they first spring up, and then *plant them* in the Orchard or Vineyard : so fareth it with man this *heavenly Plant*. And the comparison holds good in divers things.

First, for the circumstance of *time*, when the plants of the earth are thus removed, and that not usually in Summer, when the heate of the yeare is up, and the sap is gone up into the plant, but in the winter time

time this is usually to bee seene for the most part. Even so, the time in the which the Godly man is planted, it is the Winter time, that is, the time of sorrow and sore affliction, not in the Summer of peace, when all things outwardly may seeme to go well with a man, and he saith peace peace: but when GOD doth give unto a man the sight of his sinne, and lets him see the reward of sinne, even eternall death: Oh, when a mans finnes doe thus multer themselves before him and against him; Oh this Winter time, this time of affliction and sorrow: now is the season of the removing of his heavenly plants, *Man.*

Rom. .6

Secondly, as a Plant is removed, not when it is fruitfull, but removed to that end it may bee fruitfull: So saith it with man his Mysticall Tree: Wee are not fruitfull by nature, before such time as we are *Planted* and ingrafted into IESVS Christ, for till then wee bring forth nothing but bitter and unsavory fruit: but

wee are planted to that end wee may bee fruitfull, and being once in Christ, wee shall then as living *Plants* of that *lively Stocke*, bring forth fruit incontinently.

In particular, this planting hath in it two things,

{ 1 *Plucking up.*

{ 2 *Setting downe.*

The plucking up shadowes out unto vs three things in the conversion of a sinner.

First our separation from the world: hee cannot bee in Christ that hath his rooting still in the earth amongst the men of the world: and therefore, as wee have heard before we must bee carefull, that *we walke not in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull*: They are so many noysom shrubs, that will bee ready to fret the tender *Plants* of the Lord and to annoy them, and therefore wee must bee removed from amongst them, that is, must have no secret society with them.

Secondly

Secondly, it signifies our deliverance from the power of originall sinne thus; For as a *Plant* once removed receives no more juyce nor nourishment from the old earth from which it is removed, but from that soyle into the which it is planted. So fareth it with this Heavenly *Plant*, being regenerate and ingrafted in *IESVS CHRIST*, these will follow such a change of will, affection, understanding, and the like faculties of soule and body, that whereas before they were altogether earthly, carnall, and vaine, so now they minde heavenly things, being sanctified by the Spirit of Grace: and the power of Nature, that is, that old sap of sinne being done away.

Thirdly, it signifieth a Christian mans sorrow for sinne, for as no *Plant* can be removed from one place to another, but the Axe, and other instruments of the Husband-man, must bee layde vato it, and many a roote must bee cut off before it can bee removed

Rom. 6.

removed: So fareth it with man this *Heavenly Plant*; the Lords Husbandmen, which are his Ministers, they must bring the Axe of GODS Word, and lay the same to the root of our consciences, and wee must have many an unprofitable sprout of nature cut off, before wee can be taken out of nature, and ingrafted into Iesus Christ: the roots, that is thy affections, that have taken such deepe rooting into thy profits, into thy pleasures and the like: All these must be cut off before thou canst bee planted into Christ.

Doct. 3.

All men that are not ingrafted into Iesus Christ are miserable.

Hence marke, in that the Prophet *David* compares a godly man thus to a Tree, not wild but *Planted*, and that by the *Rivers of water*, and that this a signe of our incision, or ingrafting into CHRIST his Mysticall Body, whereby wee are made Members of the same. Hence I say wee are taught that all men out of CHRIST are miserable, only they be blessed that bee united unto IESVS CHRIST, and ingrafted

ted into his myſticall body. Our Saviour ſpeaketh of this when hee compares his Father to a Husbandman, himſelfe to a Vine, and all of us to Branches: Now hee ſhewes that thoſe that be not ingrafted into him, that they be but dead and withered boughes, and therefore they muſt be burned in the fire. We are all by nature wild Olives, that bring forth nothing but ſowre and unſavory fruit till wee bee tranſplanted by the ſpirit of GOD, and ingrafted into the ſweete Olive **I E S U S C H R I S T**. Wee ſee this plaine by common experience, take ſciene from a Tree, and unleſſe it bee ingrafted into another ſtocke, it will die and never beare fruit: So unleſſe wee bee grafted into **I E S U S C H R I S T** by faith, and the ſpirit of GOD, we muſt needs wither and come to nothing, but prove ſewel for the fire of GODS vengeance. And *Paul* ſhewing the eſtate of all men by Nature, out of *Chriſt*, ſaith; *that wee are all dead*

i n

Ioh. 15. 1, 2.
Rom 11.

Eph. 2. 1,
2, 3.
Iohn 5. 6.
Iohn 8. 35.
Rom. 3. 13.
Eph. 4. 18.

John 3. 3. 5.

1 Cor. 4. 4.

2 Tim. 2. 26

John 8. 33

in trespasses and sinnes; The children of wrath; yea the very vassals of the Divell, and limbes of Sathan; heires of G O D S vengeance and eternall damnation, wee are without G O D in the world, strangers from the common weate of Israel; in a cursed and damnable estate. Unlesse a man be borne anew hee can never enter into the kingdome of heaven. Yea, the Divell is called the God of the world, because men by Nature are his vassals and slaves, hee reignes and rules in them. We are in the Divells clawes, and taken in his snares to doe his will. This is the common slavery of all, high, low, rich, poore, noble, and simple. Let men boast never so much in outward respects, as sometimes the Iewes did, wee are never bound to any, yet untill the Sonne of righteousness Christ Iesus doe make them free, this is their captivity. We reade in what an intollerable bondage the people of Israel were in, in Egypt under Pharaoh. But it can no way figure out unto us the miserable

ble slavery and bondage that every man is in under the Spirituall *Pharaoh* Sathan, for here the soule, the will, the affection, and all are captived and held in his snares, *To doe his will*

The use hereof may serve to humble, and to cause the lofty to strike saile, which joy so much in outward things, riches, honour, beauty, strength, authority, &c. Alasse! what of all these, when in the meane time thou thy selfe art but a slave unto sinne and Sathan, a dead and withered Tree reserved for the fire of GODS wrath, eternall death is thy surest inheritance: If thou hast thy right, what canst thou expect but the fire of hell? It is Natures desert, and that which Nature doth ayme at: Why art thou then (O man) so secure when thy sinnes have cast thee into such a dismall estate: Oh let us labour to come out of it, let us not suffer our eyes to sleepe, nor our eye-lids to slumber till wee have got the assurance that we are taken out

Vse 1.

out of the state of Nature into the state of Grace, and to be by faith ingrafted into this true stocke Christ Iesus.

Use 2.

Secondly, this shewes that all those that live and die in the estate of Nature unregenerate, not borne anew, not ingrafted into Iesus CHRIST, must needs perish and be damned for ever. The Apostle shewes that all men by Nature bee starke dead in trespasses and sinnes, and that all by Nature are the children of wrath, as well as others high, low, rich, and poore, old, young, learned, and unlearned. This is that our Saviour saith, *Unless ye repent ye shall all perish.* And againe, *If any man abide not in mee, hee is cast off as a withered branch, and men gather them & cast them into the fire, and they burne.* Oh how should this admonish all men to looke about them! It is wonderful to see how men goe on from day to day, securely in their sinnes, and neither thinke of heaven nor Hell, but persevere and continue

Iohn 3.3.5.

Eph. 2.1, 2,

3.

Luk. 13.5.

Iohn 12.6.

continue in their ignorance unbelief, and hardnesse of heart, in swearing, contempt of the Word, prophaning the Sabbath, in lying, stealing, adultery, &c. *Oh consider this* *Psalm 50.*
see that forget GOD Oh consider the woefull and fearefull estate of all such as live and die out of Christ in the estate of nature, they must needs perish, and for ever bee damned: Oh thinke of this, and the Lord give thee understanding in all things, that every day thou wilt thou art in danger to loose thy owne soule, and therefore lay this Doctrine to heart, and know that it is not good to dally in such points, GOD will not bee mocked: And therefore now beginne to repent and turne unto GOD while it is called to day: Deferre no longer, but repent and seeke to bee reconciled to GOD while it is called to day.

The second part of this Doctrine is, that as all those that bee out of Christ, are miserable and cursed, and if

if they live and die in the estate of Nature, cannot bee saved : So on the other side all those that are regenerate, and borne a new, that bee ingrafted into Iesus Christ by faith and the Spirit of God ; so as they bee the true and lively members of Christ his mysticall bodie, they are blessed and happy. Now that they are blessed, it may appeare in the blessed prayer Christ made a little before his passion ; Hee begs this of his Fathers hand, *That all the Elect might be one in Him, and Hee in them.* And this hee begs often and earnestly unto his Father for which sheweth that it is a matter of endlesse merit and great importance. Now that such as be one with Christ, are truly blessed, O let us consider a little what great and incomparable benefits wee receive by this our planting and ingrafting into Christ his mysticall body.

First hereby it comes to passe that every true beleever hath sweet union and communion with GOD the father

Father, Sonne, and Holy Ghost: So as God the Father loves him as his Childe, takes care of him, doth blesse him, and provides a Kingdome for him: So God the Holy Ghost is his Comforter in all estates: So as hee is now the Childe of God, hath Iesus Christ to his elder Brother, and all the Angels in Heaven have charge over him.

Secondly, every true and lively member of Iesus Christ is reconciled to God, and justified in his sight, so as hee hath the pardon and remission of his finnes in the blood of Iesus Christ bestowed upon him, against whose faith the gates of Hell shall never prevaile.

Thirdly, every true and lively member of Iesus Christ is partaker of all the merites of Christs sufferings and obedience, as if hee had done them in his owne person; Christs merites bee his merites, CHRISTS death is his death: Christs righteousness is his righteousness; so as God will not call him

O to

Comforts arising of our ingrafting into Christ.

CI.

Psal. 90.

Rom. 5. 1.
Rom. 8. 1.

to account for his finnes, or looke
on him as hee is in himselfe; but
wash his finnes away in the blood
of his Sonne, and behold him as
hee is covered with CHRIST
owne Righteousnesse and Obedi-
ence.

Benefits
which a-
rise from
our ingrat-
ing into
IESVS
CHRIST.

And hence wee have three won-
derfull benefits that wee are ingrat-
ed into Iesus Christ. There be three
things which make every man mis-
erable in Gods sight.

Gal. 3. 10.

First, the guiltinesse of sin, where-
by every sinner stands bound to un-
dergoe and suffer the curse of God
for his finnes and breach of his hol-
Law.

Rom. 7. 1.
Rom. 8. 1.

Secondly, the corruption and fil-
thinesse of sinne, which makes a man
more loathsome than a Toade or Ser-
pent in Gods sight: so as this makes
a man abominable; and all he doth
exceeding loathsome.

Col. 2.

Thirdly, there is the everlasting
curse of God due unto us for sinne
which is a carnall and unregenerate
man is in danger of every day and
hour

houre, and which shall one day as certainly be executed upon the wicked, as now they live.

Now in Iesus Christ, by being united to him, and being members of his Mysticall Body, we have three wonderful remedies against these three feareful miseries.

First, for the bond of obligation against us, Hee hath taken it away, and nailed it to his Crosse, and crossed and cancelled the same with his owne Heart blood.

Secondly, for the stinking filthinesse and corruption of sinne, Christ hath both perfectly obeyed the Law for us, and also covered us in his owne righteousness, as *Iacob* in *Esaus* garment.

Thirdly, for the most just and intollerable punishment, Hee stood in our steed upon the Crosse, and payd the full price and punishment for our sinnes: for when Christ suffered in our steed, it was as much as if we had suffered.

The fourth maine benefit which
O 2 every

Col. 2. 14.

Rom. 8. 1.

Esay 3. 5.
Gal. 2. 20.
Rev. 1. 6.

every godly man hath, by beeing one with Christ his Sanctification: which is a wonderfull and supernaturall worke of Gods holy Spirit, whereby every godly man, that is a true and lively member of Iesus Christ, is freed both in mind, will, and affection from the bondage and slavery of sinne, and Sathan, and is by little and little enabled and strengthened by the Spirit of God, to will, desire and approve that which is good and holy, and to walke in it.

And this Sanctification hath two parts, Mortification and Vivification: by the former sinne is every day more and more mortified, weakned and consumed; By the latter, inherent righteousness is put into them, whereby they walke with God in newnesse of life.

Now both these parts of Sanctification are wrought after this manner. First, after the Christian man is united to Christ, planted into him as into a Stocke, and become a living member of his Mysticall body, Christ

Iesus

Iesus, then by his Spirit workes in him two blessed workes.

First, the godly man ingrafted into Iesus Christ, receives power and strength from the death of Christ to die to all sinne: So as the power of Christs death and passion doth kill sinne, and mortifie their corruptions, *For as many as are baptised into Iesus Christ, are baptised into the similitude of his death. Rom. 6. 4.* So as the death of Christ is as a corrasive to eat up and to consume all rotten flesh and corruptions of our hearts, it eats our sinne and frets it away by little and little, till it bee utterly abolished by death, when our Sanctification shall bee perfected.

Secondly, every godly man receiveth power and strength from CHRISTs resurrection to rise out of the grave of sinne to newnesse of life, to walke with God in holinesse and righteousnesse. Even as we see all the parts of the Body being joyned to the head, receive life and motion from it: Even so every Christian, as so

O 3

many

many parts and Members of Christ Iesus the Head, receive from him spirituall life and motion, whereby they walke with God in new obedience.

Vse 1.

This Doctrine doth first of all condemne the Doctrine of the adversary, That man hath free-will in himselfe: Wee see heere, that this Mistlicall Tree *Man*, must bee *Planted*, hee cannot plant himselfe. Indeed man at his first creation had free-will himselfe, but since his fall, that Blessing is now fallen away and utterly lost in man, And the prooffe of this point may appeare unto us, if wee will rest upon the testimony of God himselfe, who professeth thus of man, that *The imagination of mans heart is evill, from his youth up*: Now what good can bee willed of him who is first evill? Secondly, whose heart is a fountaine of all evill. Thirdly, whose imaginations, as streames of that fountaine, are evill, and that not for a time, but ever *from his youth up*. So that now since the fall

Gen. 8 21,

of

of man, the freedome of mans will to goodnesse is so intralld and eclypsed, as that of our selves we can not plant our selves into grace, or into Christ: For we are as *Trees*, not planting our selves, but must be planted by God, *For he shall be as a Tree planted.*

This magnifieth the free grace of God above mans free-will or merit; for whereas wee doe aile to plant our selves, yet, as it appeareth by the Text, we are planted. It is the Lord that must worke in us both the will and the deed; he must turne himselfe unto us, before wee can turne unto him. This is acknowledged by the Prophet *David* in that worthy prayer of his when hee saith, *Compassion & forgiveness is in the Lord our God, albeit we have sinned against him.* This is taught by the Apostle when hee saith; that *Eternall life is the free gift of God.* Yea our Saviour *Jesus Christ* himselfe doth confirme the truth of this when he saith; *Every plant which my heavenly Father hath not planted*

Vsc 2.

Lam. 5. 22.

Dan. 9. 9.
Rom. 6. 23.
Ephes. 3. 8.
Luk. 12. 32.

Mat 15.
Ephes.
1 Per

shall be rooted up. Yea it is worth our best observation, that the whole worke of mans salvation is called by the name of the worke of Grace or of Mercy. And therefore on what part soever we cast our eyes, we shall see the free grace and mercy of God. Beginne we at the foundation of all Gods eternall election, and come from thence to the period of all Mans glorification, and still aske the question from what root each part springeth. The answer must bee, From the free Grace and Mercy of God: It was the free Grace and Mercy of God that he should elect us. It was the free Grace and Mercy of God, that hee should send Christ to redeeme us: It was the free Grace and Mercy of God that he should call us, that he should iustifie us, that he should sanctifie us; and what can it be but the free Grace and Mercy of God, that wee shall be admitted to an Inheritance immortall & undefiled? So that wee see here in the whole worke of mans redemption by Christ, there is no footing left for humane

humane merite: For the free Grace and Mercy of God, and mans righteousness cannot possible stand together, they will never admit any composition, and therefore we must conclude for the whole worke of mans Redemption, and say; *Not unto us Lord, not unto us, but unto thy Name give the glory.*

Lastly, seeing all men out of Christ bee miserable, and those only that bee in Christ be blessed, let us labour while wee live, to bee assured of this, that wee are regenerate, that wee are the true and lively members of Iesus Christ. All men say they hope to be saved, but those that bee planted and ingrafted into him, none but they that bee regenerate and borne new, none but such as doe repent and beleeeve in Christ Iesus, and bee the true lively members of his Mysticall Body.

And to the end that wee bee not deceived in so weighty a matter, but that wee may assuredly know whether Christ dwell in our hearts by his Spirit,

Vse 3.

John 3. 6.
Rom. 1. 10
1 Cor. 1. 21

Spirit, and wee dwell in him by faith, so as wee be true and lively members of his mysticall Body; let us try it by these two wayes. First, by the power of Christs death. Secondly, by his resurrection. If thou bee a member of Christ, thou shalt finde the power of Christs death dayly crucifying the old man, and eating out the corruption of thy nature: For as we see in a mans body, when there is much dead flesh in a wound, they lay corzie medicines to it, to eat it out: so the death of **I E S V S C H R I S T** applyed to our hearts by faith, fret and eat out as corzie, the corruption of Nature, our dead flesh: So as Christ by his death maketh all his members dye unto sinne, so as they cannot live in the bondage and slavery of sinne.

Now then prove your selves, you hope to be saved by **C H R I S T I E S V S**: But be not deceived, Christ died for none but such as be united to him, his true and lively members: And none are his members but

Rom. 6. 1.

2. 3.

Rom. 6. &

7. 8.

but such as finde, and feele the power
of his death, to mortifie, kill, and
weaken the power of sinne and Na-
turall corruption. Do you then finde
sinne to die in you? Doe you finde
the strength of your corruption to
bee abated, the heate of it to bee
alayed? Doe you feele Christs death
fretting it out; so as wee can say;
I hate sinne, I abhorre sinne; it
is as bitter as worme-wood unto mee?
Doe you finde this change in your lives.
that you doe leave your old
sinnes, labouring to get out of ig-
norance, to leave swearing, lying,
stealing, drinking, whooring, &c.
when your case is good. it is an evi-
dent token that you are ingrafted
into Iesus Christ? But if one the con-
trary part you finde that sinne is
as strong now as ever it was, and
that you are the same now that you
were seven yeares agoe, now dying
to sinne, and rising to newnesse of
life. Oh deceive, not your owne
soules any longer! your case as yet
is fearefull, you bee not the lively
members

members of Iesus Christ ; but wilde Olives, wilde branches, good for nothing but fewell for the fire.

which bringeth forth her fruit in due season.

The second
propertie
of this
Tree.

This Tree
whereunto
the godly
man is
compared
is most like
to bee the
Palme tree
*Moler. in
Psal 1.*

*Palma gau-
det riguis
totoque ani-
mo bibere
gauder.*

*Pli. lib 13.4.
Psal. 9.2.12.*

THIS is the second property of that Tree whereunto a Godly man is compared : namely, as it is well planted and seated by the *Rivers side* where it hath continuall Iuyce and nourishment, and is well watered. Even so likewise it is fruitfull, and yeeldeth sweete and pleasant fruit to him that planted it. And that in *due season*, Even so the godly man being ingrafted into Iesus Christ as by a Rivers side, and being a lively Member of his Mysticall Body bee bringeth forth much good and pleasant fruit, and that in *Due season*, when as it may best stand for the glory of God, and the good of man.

Here wee see then who are the

true and lively members of IESVS CHRIST, who is a true godly man: and who is planted as this good Tree in Iesus Christ the true Vine. Namely such as be carefull and endeavour themselves continually to bring forth the blessed fruit of a Godly and Christian life: *Every Tree is knowne by his fruite.* A Tree is not knowne by his rhinde or barke, nor branches, nor yet by his leaves; *But every tree is knowne by his fruit,* *Mathew* the twelfth Chapter, and the foure and thirty verse. A good Tree cannot but bring forth good fruite, and a bad Tree cannot but bring forth bad fruite: So every man is knowne by his fruite: Hee that is a godly man, and a true and lively member of Iesus Christ, cannot but bring forth good fruite, even the fruit of good workes, and Godly life: So a wicked man cannot but bring forth bad fruite, the workes of darknesse, of a wicked and ungodly life. Wee see if a graft or sciene bee set into a good Stock and take

Doct. 5.
Members
of Christ
are ever
fruitfull.

take a right it will appeare by the
 yeelding of fruite. But if it doe not
 prosper, then it withers and dries, and
 is good for nothing but for fire. So if
 any man seeme to be a Christian, and
 to be a member of Christ Iesus, and
 yet bring not forth good fruite, surely
 his estate is fearefull; while hee is un-
 fruitfull, hee must be pulled away as
 a withered branch, and to the fire he
 must goe. A true Christian must not be
 like the Tree which Christ Iesus cur-
 sed, which had leaves and no fruite
 but he must be like to the Tree planted
 by the riuers side, that will bring forth
 fruite in due season. Ye that which
 more, they bring forth fruit in their
 age, Psal. 92. 14. whereas euill men, as
 the Apostle S. Paul saith, 2. Tim. 3. 13
 wax worse and worse, and fall away
 from God daily more and more: This
 was the sum of the Doctrine of John
 Baptist to his hearers, that they would
 bring forth fruite worthy amendment
 of life. Math. 3. 8. And the like is used
 by the Apostle, Let your conversation
 bee such, as becommeth the Gospel

Mat. 21. 19

of Christ, Philip. 1. 27. Againe, Follow
holinesse, without which no man shal see
God, Heb. 12. 14. Herein (saith our Sa-
viour Christ in the Gospell of Saint
John ch. 15. 8.) is my Father glorified,
that yee beare much fruit, and become
my Disciples. And wee know how Al-
mighty God did pleade this cause
with the people of Israel, even in
their unfruitfulnesse, notwithstanding
his great cost and paines about them.
This is the hope of the Husbandman,
that after his cost and paines hee shall
in the end reape some fruite, as a re-
compence of his labours : And shall
we not thinke that God will require
the same at our hands, wee being the
Vineyard of the Lord of Hosts ? For
every Christian that liveth in the
Church, is a Tree in Gods Orchard,
hee hath his roome and standing ;
The Lord watereth them with the
dew of Heaven, the Ministry of
his Word and Gospell, and the use
of his Sacraments. Now the Lord
Lookes that wee should yeeld him
fruite ; otherwise you know what be-
came

Mat. 22.

Fruit of a
Christian
three fold

Of Faith

came of the Fig-tree that had goodly leaves, but no fruit : it was sentenced with this curse. *Never fruit grow on thee more.* It will not goe for payment with Almighty GOD, that we have beene baptised into Christs Nature ; that wee have a being here in the Church of GOD, and are taken for good Trees before men : No, it is our bringing forth of much fruite, that must assure us that wee are the Members of Christ, and ingrafted into him.

Object.

What be the fruites that a godly man must bring forth ?

Answ.

They bee the fruites of good workes ; they be the fruites of a godly life ; in a word, they be the blessed fruites of Faith, the fruites of Repentance, and the fruites of new Obedience.

Fruite of a
Christian
three fold.

I.
Of Faith.

First, every true and lively member of Iesus Christ, that is, every godly man or woman that is regenerate and borne anew, and so a sound Christian must labour to bring forth the fruite of Faith. Now faith is no-
thing

thing else but that grace of God in a mans heart whereby he beleeueth the promise of salvation and the promises of the Gospell, and applies them to his owne soule, and therefore Saint James saith; *Shew me thy faith by thy workes*: Dost thou delight in the Law of God, and love his Word? Dost thou delight in his worship, and calling on his name? Dost thou finde thy faith to *Purifie thy heart*? This is some part of that fruite which God requireth of thee: This fruit Peter brought forth; *Thou art Christ the son of the living God*, Math. 16. 16. This was the fruite that the Disciple John brought forth: *Wee beleewe and know that thou art Christ the son of the living God*. And indeede this is the first stone that is to be layd in the building up of a Christian, and therefore very fitly called a Foundation: And the *Colossians* are sayd to be *Rooted, and Built*, and *Stablished in the faith*, Col. 2. 27. And indeed this is that sure foundation that shall beare up the whole frame of our

P

soules

James 2.

Acts 15. 9.

Ioh. 6. 69.

Acts 15.9.

Note.

Heb. 11.6.

2

Of Repen-
tance.

soules against all windes and weathers. It is the first worke of change in the heart, and the first difference betwixt man and man, when God *by faith purifieth the heart*: It will suffer no uncleane thoughts, unlawful lusts, or wandring motions to harbour there, guideth the affections, love, hatred, sorrow, &c. Such a man loves nothing more than GOD, hates nothing more than sinne. rejoyceth in nothing more than in doing the will of God, and sorrowes for nothing more than that hee should offend so good and gracious a GOD. Againe, it is the foundation of all our obedience. *For without Faith it is impossible to please God*: And without it we can neither pray, heare, or performe any duty that shall bee acceptable with God.

The second is the fruite of *Repentance*, whereby a man is humbled for his sinnes past, and is affraide of sinne in time to come. This fruit of Repentance is of absolute necessity

city to salvation, according to that of our Saviour. *Except yee repent, ye shall all perishe, Luke 13. 5.* And onely godly sorrow must worke his true repentance in a man : *Godly sorrow causeth repentance in a man to salvation :* And therefore in the Scriptures are recorded the mournings of the godly in the dayes of their humiliation. *Dauids fainting : Psal. 6. 6. Ezechias chattering like a Crane : Esay. 38. 14. Ioy abhorring himsele in dust & ashes, Peter weeping bitterly, Math. 26. 75. Mary Magdalen washing Christs feet with her Teares : Luk. 7. 38. And Paul crying out, O wretched man that I am! Rom. 7. 24.* Wee must mourne with these heere, if wee must mourne with them hereafter : And surely if there were neither heaven nor hell, neither reward nor punishment, yet the godly would sorrow for sinne; for offending thir good and gracious God and loving Father. Besides this sorrow in a godly man for his sinnes past, he is exceeding affraid of sin in time to come: as *David* was, who

2. Cor. 7. 10

Psal. 126. 5

pray unto God so earnestly, that he would *Stablish him with his free Spirit*, *Psalm* fifty one, and the tenth verse: That seeing hee had such woefull experience of his owne weaknesse, hee prayes unto the Lord that hee would give him his preventing grace that hee might never fall into the like sinne againe. So the godly Israelites in *Ezra* his time, *Ezr.* 9. 10. 3. When they had with griefe of heart bewailed their finnes unto God, they resolve to make a *Covenant with God*, and solemnly to binde themselves to put away their strange Wives, whereby they had so much dishonoured him. And so it is with all the faithfull, even as a good child hauing by his untowardnesse vexed his father, is carefull afterwards to please him againe by all meanes possible. Well then dost thou finde these fruites of true repentance in thee? art thou grieved, and even pained at thy heart for thy wicked life, for thy ignorance, unbeliefe, hardnesse of heart, thy neglect

lect of prayer and calling on Gods Name? Art thou grieued for want of reverence in Gods worship, for thy abusing God. Namely by swearing, cursing, and banning, for contempt of his Word and Sacraments, for Prophaning of his Sabbaths, carelesse governing of the family, for thy malice, unbeleefe, uncleane, proud and covetous Thoughts, druckenness, uncleanness, and the like? Againe, dost thou finde in thee an earnest desire to walke with GOD, in obedience to all his Commandements, to live in no knowne sinne, but in all things to please God to the utmost of thy power. These bee the fruites of righteousness whereby wee are knowne to bee of God.

The third is the fruite of *New Obedience*, or of a godly life, both in Obedience of Gods Lawes in the first and second Table: Chri't makes this the eare-marke of his Sheepe, *To heare his voice and follow him Joh.*

10. And wee are willed by the Au-

Psa. 119. 32.

Psa. 88. 4.

thour of the Epistle vnto the Hebrew^s to Cast away every thing that presseth downe, and the sinne that hangeth so fast on, and to runne with patience to the race that is set before us. This was godly Dauids resolution; I will run the way of thy Commandements; and David describing the true worshippers of God, sayth: They goe on from strength to strength, serving God in truth of heart, without hypocrisie: and it is sayd here, that the fruit of a godly man doth never fade: And howsoever the VVorke of mortification is never perfected in this life, but that the remnants and reliques of sinne will still remaine, even in the godly themselves yet they ever sinne with griefe of heart, and CHRISTs death doth set such a worke against all sinne, that the regenerate man can truely say *It is not I but sinne that dwelleth in mee*: So then if thou desirest to please God in all his Commandements, at all times, and in all places, and to doe all duties of love unto men required in the Commandements

dements of the second Table, shewing thy fruites in doing of good to the poore distressed Members of Iesus Christ, Feeding, Cloathing, and comforting them in their neede: In thy generall calling to bring forth the fruite of godlinesse, to bee much and often exercised in Prayer, Hearing, Reading, Meditating, &c. As also in thy particular calling to doe thy duty with a true faith, and a good conscience, without fraude, guile, deceit, &c. These be the fruites that are required in all those that are the members of Iesus Christ, and ingrafted into his Mystical body.

This Doctrine doth flatly condemne all such, as unfruitfull and barren Trees, as bring forth no fruite of a godly, righteous, and religious life, such as live in continual ignorance, blindness, hardness of heart, in contempt of the Word, prophanation of the Sabbath: our civill honest men which are so much admired; if they bee not

Vse 1.

Mat. 7. 17.

good Christians, who should? And if they be not saved, I know not who should goe to Heaven : Well, euery good Tree brings forth good fruite : Where bee your good frutes? No frutes of faith, no fruite of repentance, nor new obedience; but instead thereof the frutes of infidelity and hardnesse of heart, and disobedience : Alas ! that poore soules should thus goe blinde-folded to hell? to thinke that such should be saved; what then should become of hell? As though a man might bee a true Member of Iesus Christ, and ingrafted into his Mysticall Body, and yet bee barren of good fruite: No, no, it cannot bee : For there is such a lively power in this Stocke of Life, Christ Iesus: That they who are once ingrafted into him, bring forth fruite incontinent : As wee may see in the Theefe upon the Crosse, what fruite he bare in an instant of time: first confession of his owne finnes: secondly, proving the finnes of his companion : Thirdly, cleering Christ

Luk. 9.

to be innocent : Lastly , praying that Christ would remember him when hee came into his Kingdome : And this wee may see in *Zacheus, Lydia, &c.* Who were no sooner converted, but brought forth fruite incontinently : And yet wee see how many dry , fruitlesse, and barren Trees deceive the world , as the Figge-tree Christ : Oh ! hee is a very honest man , keepes a good house , doth no body harme, a very kinde and Civill honest man, &c. Well , is this all ? This wil not serve to prove him a good Christian : *For now is the Axe put to the roote of the Tree, every tree that brings not forth good fruite, is hewen downe and cast into the fire.* Wee know what became of the fig-tree that had goodly leaves and faire shewes , was it not accursed ? And the Tree that the Husbandman digged, and pruned , and watered ; was it not in the end hewen downe and reserved for no other use but fewell for the fire ? And this will be the end of many of our civill honest men

Mat. 22.
Acts 16.

Mat. 3. 10.

Ioh. 15. 6.
Esa. 5.

men (so called) whatsoever they thinke of themselves, or others conceive of them.

Oh then how fearefull a thing is it to bee Trees bringing forth leaves and no fruite, as is the condition of all hypocrites : For they shall finde at last what it is to bee as a barren Tree in the Lords Vineyard, for that shall bee taken away from them which they seeme to have : as proud *Jesabell* and her painted face shall both of them perish together : On the other side, the elect of God that bring forth fruite as well as leaves, they shall bee both persevered together, and grow in grace and knowledge heere in this life, and at the last, when these dayes of sinne shall have an end, they themselves shall bee gathered into the place of rest, the Syon of the Lord, and their workes shall follow them, *Rev. 14. 13* And howsoever workes justifie not a man, being the best of them weake and imperfect heere, yet by our workes, as the evidences of our virtues,

ues, wee shall bee iudged at the
last.

This then doth plainly shewe that
their Estate is ten times worse and
more fearefull, than brings forth no-
thing but cursed and bitter fruites of sin
and wilfull disobedience. A Farmer or
husband-man will not suffer a Tree to
grow in his Orchard; If it eyther bring
no fruit: or else bitter, sower, or unsa-
vory fruites, so bad as none can eat
them, nor there is no use of them, but
will hew it downe, and cast it into the
fire. Oh! then *Consider this yee that*
forget God: yee that live in continuall
practice of sinne and iniquity, you that
bring forth no other fruites but horri-
ble oathes, blasphemy, drunkennesse,
Whoredome, &c. That by the Axe
of God Almightyes vengeance, ye shall
be hewen downe, and to the fire yee
must goe. If Trees as be barren and
bring forth no fruit shall be destroy-
ed and cast into the fire; how much
more such miserable & sinful wretches,
whose whole life is nothing else but
a heaping of iniquity vnto iniquity: &
all

Vse 2.

Mat. 3. 10.
and 25. 41.

all prophaneſſe againſt God, and man? If the rich man were damned that did not give of his bread to poore *Lazarus*; good Lord what ſhall become of thoſe that take away and (as it were) grind the face of the poore? In a word, if he not being fruitfull in good workes ſhall be puniſhed ſo ſharply and ſeverely, what ſhall then become of thoſe that even abound in all manner of moſt abhominable ſinne and iniquity? Obſerve *conſider this yee that forget God, leaſt I tare you in peeces, and there be none to deliver you.*

Uſe 3.

Let this admoniſh every man to try himſelfe, to looke unto his owne ſoule. Thou art a tree in Gods Orchard, the Lord hee husbands thee doth beſtow coſt on thee, to water and dreſſe thee by his Word and Sacraments, Mercies and Iudgements. Well, hee comes to ſeeke fruite of thee, it may bee hee hath come three, foure, ſeven, or ten yearts to gather, and ſtill thou haſt no fruite but remaineſt ſtill a barren tree.

Well

Well, the Lord will not alwayes stay
and waite for fruite at thy hands,
Luke the foureteenth Chapter and
ninth verse : But will say to the Vine-
dresser, *Cut me this fruitlesse and bar-
ren Tree downe, why doth it cover the
ground and keepe it barren ? as it is in
the 5. Chap. of Esay. The ground that
receiveth the raine that comes often
upon it, and brings forth fruit meet for
him that dresses it, receiues a blessing.
But that that brings forth Thornes &
Bryar. is sentenced with a curse, whose
end is to be burned, Heb. the sixt chap-
ter, and the seventh and eight ver-
ses. If yee have not yet begunne, be-
ginne now to bring forth fruit, I meane
the fruits of Faith, the fruits of
Repentance, and the fruites of Obe-
dience, of a godly life and conversati-
on : If yee have begunne already, oh
labour then to doe it more, bring forth
more, and more better fruite to a-
bound in good workes : such as
these are, shall be spared, and not de-
stroyed : *Deuteronomy* the twentieth
chapter and the nineteenth verse : But
such*

such trees as bring forth no fruit,
Hew them downe, why cumber they the
ground.

In due season.

The time
 described
 when a
 godly man
 doth bring
 forth fruit.

THAT is, in time convenient
 when it may most serve for Gods
 glory, and the good of our Neigh-
 bour. So that heere wee have a
 further condition of this TREE
 set out by the circumstance of the
 time: *That it bringeth forth fruit in*
due season: And wee know it is a
 commendable thing, in our grounds
 and so in our Trees, that they bring
 us out their fruit in their due season.
 If our Corne should not bee ripe
 till the Summer were over, or our
 Trees beginne to budde in the Spring
 before summer come, men would
 looke to reape but small store of
 fruites: Well, as this is commendable
 in our ground, and in our Trees: So is
 it no lesse commendable in our soules
 and a true note of a godly man

and

and a blessed proceeding from his ingrafting into Iesus Christ, that heelikewise bring forth fruite in due season.

In this observe the godly care, and the heavenly wisdom of a godly man, and one that is the child of God : that hee waites and watches his time, and then readily takes the occasion to doe good. Every thing hath his time and season : *Seeke the Lord while hee may be found, and call upon him while hee is neere, Esay 55. 6. 7.* Out of which words wee gather, that as there is a time when the Lord will bee found of them that seeke him (which time is a godly mans *Season*, for now doth hee seeke the Lord) so there is a time when the Lord will not be found, and that a blessing cannot bee obtained at his hands, though a man seeke it with teares, as *Esau* did, for so saith the Lord : *Because I have cryed and called unto you, and yee would not heare : Therefore the time shall come, that yee shall cry and call unto me, and*

Doct. 6.
True note of a godly man, to waite all opportunities to doe good.

I will not answere, Proverbs 1.24.28.
 Againe, *Exhort yee one another dayly,*
while it is called to day, Heb. 3.13. For
 our Hearing, for our Reading, Pray-
 ing, Singing, and Meditating, &c.
 There are times for each of these,
 which the godly man doth in no
 wise omit. And of this there is great
 reason: for shall wee not be as care-
 full of the performance of our duties
 herein, as wee are in our owne
 affaires? In our plowing and sowing,
 our reaping and gathering in,
 our putting off of our Cattell, and
 tilling our ground: Men know their
 times, and take their opportunities
 even then when it shall stand with
 their best advantage: Oh that wee
 could be as wise for our soules, to
 purchase the true treasure which will
 make us rich unto salvation, as wee
 are for these temporall things which
 doe last but for a time! Surely it is
 the care of a godly man: As the
 Mariner watches for the winde, and
 when it comes, hoyses up sayle: as
 the Captaine and Souldier in the
 field

Esay 1.
 Gen. 43.

field waite their time : yea , and as the Birds, Swan and Crane , the Beasts, Swallow , and Pismire , waite their times , and then take the occasion and season offered ; so the childe of God doth in his heavenly wisdome waite the time, and take the occasion to doe good. As *Ioseph* in the seven yeares of plenty, provided for the seven yeares of dearth ; so the godly man bringeth forth fruite in *due season* , that is, in time convenient. As when the Lord calls man to repent, hee repents ; when occasion is to pray , hee will pray ; when the season is to heare , hee will heare ; when to reprove , hee will reprove ; when to give to the poore , hee hath his hand ready : so as when occasion is offered hee takes it. Yea, hee waites and watches for it , as *Lot* did to entertaine strangers at his Tent-doore , *Gen. 17.* and as that poore man in the Gospell , who lay at the poole of *Bethesda* , waiting for the moving of the water, *John 5.*

This reprooves the folly and care-

Q

lesnesse

Vse 1.

lesnesse of most men, who neither
 waite the time, nor yet take the oc-
 casion offered: The Lord calls men
 to prayer, to call on his Name,
 they make light of it: The Lord calls
 men to heare his Word, men con-
 temneit: The Lord offers occasion
 to reprove sinne, they will not open
 their mouthes to reprove the swea-
 rer, blasphemer, cursed speaker, &c.
 The Lord offers occasion to releev
 the poore, they shut up the bowels
 of mercy against them: In the mat-
 ters of the world, Oh men are wise
 to take their time, the Merchant, the
 Mariner, the Husbandman, &c. But
 in the matters of God, which con-
 cerne the salvation of our soules, we
 are like that sicke man that let every
 man step in before him. Well,
 wee belong unto God, it will grieve
 us at the heart that wee have not
 done our duty, that we have omit-
 ted our occasions of doing of good
 whether to heare, reade, pray, re-
 prove, or to give unto the poore.
 Well, let us now seeke the Lord while

bee may be found : Let us not with the
flouthfull servant, deferre till our
Maisters comming. How many bee
there that say, that they will now
live at ease, in joy, and will take
their pleasure, and follow their sports,
and when they be old, then they will
repent and serve God, and give them-
selves to prayer: but let none thinke
if they doe spend the flower of their
youth in lusts and pleasures, in the
service of sinne and Sathan, that God
will accept of their rotten old age:
no, the diuel shall have the dregs as
well as the wine.

Eccl. 12. 1.

Hence wee obserue in the second
place, that Gods Children are never
voide of the fruites of faith, but
have them in them continually to
their endlesse comfort, Other Trees
oftentimes fall to degenerate, and to
grow out of kinde, and if they doe
hold out a long time, yet age at the
last makes them to decay and to die,
albeit you digge and dung, and water
them never so much, it cannot
keepe them from wasting and wither-

Vse 3.

ring : but it is not so with godly men, which are planted by the *rivers of water* in Gods Church ; for even in their old age, they bring forth abundance and store of fruite, albeit they bee never so old, yet whenever the Season requires some fruite of a godly man, hee is ever ready to performe the same, being that he is continually watered by the working of his Spirit : And this is confirmed by that of our saviour Christ, *I am the true Vine, and my Father is the husbandman, every branch that beareth no fruit in mee he taketh away, and every branch that beareth fruite hee purgeth it, that it may bring forth more fruite.* So that being once *Planted* by the *Rivers of waters*, we shall then incessantly bring forth fruite.

Ioh. 15. 1. 2

His lease shall not fade.

The third property of this tree whereunto the godly man is compared.

THIS is the third point of the description of this Tree, to which a godly man is compared, namely, by the flourishing estate of

it, *That her leaves doe not fall* : They wither not , nor dry not , but alwayes flourish and are greene : Of this sort is the Olive Tree , the Bay Tree , the Laurell Tree , and the Box Tree , they are alwayes greene and flourishing, the heate of the Summer , nor the cold of the Winter doth not partch or wither them , but they keepe their vigour and colour at all seasons. Now this doth signifie unto us the constancy and the perseverance of the Godly: For as the Tree planted thus by the fresh springing waters doth alwayes flourish and is ever greene , neither is it shipped eyther with the heat of Summer , or cold of Winter : So the godly man that is truely regenerate , he is constant , and doth persevere even unto the end.

Pf. 92.12.

Hence wee learne that it is not enough for a man or woman to begin well , or to take some liking of Religion , to have some good motions , as to reverence good Ministers , to desire to heare them , to joyne with the people of God in prayer , to bring

Doct. 7.
Perseverance required in each childe of God.

Mat. 24. 12

Rev. 2. 10

Eze. 18. 24.

Luk. 9. 62.

3 Pct. 2. 21

Math. 27

Mar. 6. 20

2 Tim. 4. 10

forth some good fruit in outward reformation of life, &c. unlesse hee persevere, persist, and goe on unto the end. *He that endures to the end shall be saved*: And, *Be thou faithfull unto death, and I will give thee a Crowne of life*. If a righteous man leave his righteousness, &c. *He that puts his hand to the Lords Plough, and looketh backe, is not worthy of the kingdome of Heaven*. Againe. *It had beene better for them that they had never knowne the waies of godlinesse then afterwards to fall away*. And therefore in the Striptures such as have had some beginning, and after fallen away, are noted to have beene exceeding wicked men: As wee see in *Judas*, first a preacher and an Apostle, a man wel esteemed, that had excellent gifts, to preach, pray, and cast out divels, afterwards an hypocrite, a theefe, a traytor, a reprobate: *Herod* had many things in him at first, revered *John Baptist* heard him gladly, did many things at his request, yet afterward a bloudy persecutor. *Demas* once a sound professor

fessor as it seemed, and one that was deare unto *Paul*: but afterwards left his profession, and fell in love with the world, like the Church of *Ephesus*, lost their first love, and grew worse and worse: So that let all men know, that though they have many excellent gifts and graces of Gods Spirit. Knowledge, Faith, Repentance, Zeale, Patience; yet all is nothing worth, unlesse they hold out in faith, repentance, and obedience, and maintaine faith and a good conscience, even unto the end. If a souldier should bee cunning and skilfull, knowing how to fight and handle his weapon well, and yet should turne his backe and play the coward, hee is but a cowardly souldier, and not worthy of the Crowne. And therefore it is a speciall duty required of every Christian to continue stedfast; *Be thou faithfull unto the end, and I will give thee a Crowne of life.*

Hence wee see that it is a dangerous thing to revolte and go backwards in matters of Religion, to lose

Reu. 2. 4.
Colo. 2. 6.

Reu. 2. 26.

Use 1.

our first love : It is a fearefull signe of a Reprobate and Cast-away, when men slacke hand, and slip necke out of collar, grow carelesse in the service and worship of God : for a man to grow there is some hope, though hee doe but creepe on in Religion : but for a man to goe backward, or to stand at a stay, is dangerous : For it is certaine not to goe forward in Gods matters, is to goe backward ; not to increase, is to decrease ; not to grow better, is to waxe worse. It is a hard matter to make a good beginning, we are not easily brought to set foote forward in the wayes of godlinesse, but then to trippe while wee are in our journey, and to waxe weary of well-doing ; this is a fearefull signe. Well then, lay this doctrine to heart, examine your selves, see how yee grow, whether as good trees in Gods Orchard, being so watered with the rivers of water of the Sanctuary, and fed in the greene pastures. If a childe goe to Schoole, and doe not increase in knowledge,
learning,

learning, and education, all money and paines is ill bestowed. If a Tree be planted, and doe grow worse and worse, it is time to cut it downe: Well, we be Trees in Gods Orchard: The Lord hath planted us by the *Rivers of waters*, when a great number about us bee in a barren soyle, and have no meanes: And for us not to grow, but rather to decay, it were the next way to provoke God to bring his Axe and to hew us downe: And therefore proove how you hold your owne, how you grow in knowledge, faith, repentance, and obedience; And above all things, take heede that you decay not in grace, goe not backe-ward, lose not your first love. I feare me it may be sayd of us, as Christ sayd sometime to the Church of *Sardy*, *Thou hast a name that thou livest, take heede thou be not dead*, Revel. Chap. 3. verse 1. Repent therefore and amend, that the things in thee ready to dye may bee recovered.

Heere is a notable meanes to try
hypo-

Vse 2.

hypocrites from good Christians, he that is sound-hearted, and truly humbled, and regenerate, will persevere, and grow in grace, hold out to the end, so as their workes shall be more at last than at the first: yea, the godly man is like the tall Cedar, the more it is shaken with stormes and tempests, it takes the deeper roote, and growes the faster; like the Camomile, the more it is troden on, the more it growes: or like some precious stones, never shine brighter than in the darkest night; or like perfume, never so sweete as when it is rubbed and chafed: or gold, never brighter than when it is fined in the fire. The Word of God is plaine for this, *Abraham* in all his journies and travels, though he met with many and dangerous enemies, yet hee was most constant in his faith. *David* in all his troubles, yet still was religious. The children in the fire, most glorious conquerours. *Daniel* in the Denne, a blessed man. *Job* in his greatest extremity, a patient man.

man, *Paul: Peter*, and the rest of the Apostles never shewed themselves more worthy men then in great trials, and stormes of persecutions: So that you see a Godly man is well compared to a strong Oake, or Cedar, or rather a Palme Tree, that never loo-
seth his leaues, fruit, and greene-
nesse, no not in the bitter stormes and blasts of Winter. So the Godly man doth not shrink in the wet-
ting, like to a peece of Sale-cloth, but doth persevere, and is constant even un-
to the end, *His workes are more at last then at first.*

But come to an Hypocrite, a counterfeit Christian, a false pro-
fessour of the Gospell, you shall see they bee like painted Sepulchers, faire without, but foule within; like to empty vessels, which make great noise and haue no liquor in them; like a peece of Sale-cloth, which being drawne out and set on the Tainters, will quickly shrink in the wet-
ting: They bee like to false friends, that will hang on like burres while there

there is some gaine to be gotten; but they will faile a man when hee hath most need of them: So long as it is faire weather, and there is no danger in professing of the Gospell, they will seeme forward, and very zealous, as though they were the onely men in the world; but if there come any matter of danger, if the Sunne grow hot, or if stormes or tempests doe arise, that is, troubles and persecutions for Religion sake, and the Gospell sake, they will then hide their heads, and professe no longer. All the goodly leaves and shewes they made will wither and come to nothing, then they will appeare to their kind. Such our Saviour Christ liketh unto Corne in the stony ground, which makes a faire shew for a time, but when the Sunne arises it withers away: Even so these kinde of Professours, if any tryall or trouble doe come for the Gospels sake, or that for their profession they should loose the fauour of some great man. Oh! then they thinke it the safest way to sleepe

Luk. 8.

leepe in in a whole skinne; then they wither away, and then they shew they did professe the Gospell not in truth and sincerity, for love to the Gospell, but for some other respect, namely, for some hope of gaine, or honour, and favour of men, or for praise of the world.

Let this admonish vs all, as we doe love our owne soules, to labour for constancy and perseverance, that wee may hold out unto the end, that our workes may bee more at last than at first; that we cast our account before-hand what it will cost us to bee Religious indeed, that wee bee sure to digge so deepe, that wee lay the Foundation of our Faith vpon the Rocke Christ: and for want of this godly care and circumspection afore-hand, may have at the first given their names to Christ, who afterwards when they were to take up the Crosse of Christ, have gone out, and turned their backs upon CHRIST. *Saul* began well, but afterwards he waxed worse, and in

Vse 3.

Mat. 24. 13.

Rev. 2. 10.

Luk. 24. 26.

Math. 7. 26.

2 Chron. 3.

24. 17.

in the end became an open persecutor. *Joash* behaved himselfe uprightly all the dayes of *Jeoiadath*, and repaired the house of the LORD, but after his death he fell to Idolatrie. What did it profit *Lots* Wife to goe out of Sodom, inasmuch as afterwards shee looked back, and was turned into a pillar of Salt? So then wee see heere that it is not enough to purpose well; it is not enough to begin well; neither is it enough to proceed well, it is required of us to persevere well; and to continue in a constant and settled course even unto the end.

Doct. 8.
By our union with Christ we are made sure of perseverance.

Last of all that it is sayd heere, that the *Leaves*, that is to say, the faith of a Christian, shall never fall: Hence I gather, that no elect Childe of God, that is truly regenerate and borne a new, and a lively member of CHRISTs Mysticall body can perish and finally fall away. For whom God predestineth, him he calleth, whom he calleth he justifieth, whom he justifieth he glorifieth, Rom. 8. 30. The gift & calling

*ling of God is without repentance. My
sheepe heare my voyce and follow mee :*
And I give unto them eternall life, and
they shall never perish, neither shall any
man take them out of my hand. Ioh. 10.

*27. 28. 29. And the reason is We beare
not the roote, but the roote beareth us.*

Our salvation doth not depend upon
our selves, for then indeed we were
in danger to fall away every moment
of an houre : but it dependeth upon
him, because wee are in him, and
through him we grow and increase :
yea, the older we be in CHRIST, the
more doe wee fasten our roote and
flourish. They which are planted in
the Courts of the Lord, shall flourish
in their old age, and bring forth much
fruite.

And whereas other branches are
many times pulled from their stocke,
either by the violence of the winde,
by the hands of men, or at the least
consumed by length of time : It shal
not bee so with them that are in
Christ : for they are kept by him, as
the roote bearing branches. Because

I am not altered nor changed, therefore are you not consumed. Oh ye sonnes of Jacob! And therefore right happy is the state of that man who is in Christ Iesus: For neither life nor death, things present, nor things to come, shall separate him from the love of God. Rom. 8. 38.

Arguments
to prove a
Christians
perseve-
rance.
Phil. 5. 6.

And this comfort is confirmed to us by most sure Arguments. The first is taken from the Nature of Almighty God: He is faithfull which hath promised. And I am perswaded (saith the Apostle) that he who hath begunne this good worke, will performe it untill the day of Christ.

Rom. 6. 5.

The second is taken from the nature of that life which Christ communicateth to his Members, We know that Christ being raised from the dead, died no more. This life of Christ is communicated to us, so that it is not wee that live now, but Christ that liveth in us.

1 Pet. 1. 23.

The third is taken from the nature of that seed whereof we are begotten: Wee are borne anew, not of mortall

mortall seed, but immortall: Now as the seed is, so is the life that comes by that seede, our life therefore must needs be immortall.

This confuteth the detestable doctrine of the papists, who hold and teach, that a man elected, called, justified, and sanctified, may for ever fall away and be damned: That hee which to day is the deare childe of GOD, to morrow may become the child of the Diuell; to day a member of CHRIST, to morrow a limbe of the Diuell: to day an heire of salvation, to morrow a childe of damnation. Now what Doctrine can be more diuelish and vncomfortable? This is nothing else but to set vpa Gibbet to torment the poore soules of Gods children, to ouerthrow the nature of Faith, to make God feeble and weake, or foolish and vnwise, which is manifest blasphemy: but we see heere the Word of God tells vs this cannot be: *For what shall seperate vs from the loue of God in Christ Iesus, nothing?*

Vse 1.

X

2 Pet. 1. 10.
Psal. 15. 4.
Rom. 8. 1.

R

This

Vse 2.

This may serve to reprove another sort of men, who are ready to abuse this doctrine. Tush, saith the carnall and loose Christian, it skills not then how a man lives, whether well or ill, he that is Elected, and is a Member of CHRIST shall be saved, and hee that is rejected shall be damned, though hee live never so well: therefore they take liberty to sinne, and make conscience of no sinne whatsoever. But they must know that God decrees a man as well to the meanes, as to the end: And it is impossible a man should be Elected and called, but hee must live well; so hee that is not Elected and Called, cannot live well: And it is all one as if a man should never eat or drinke, and yet hope to live and like well: or lying in the fire or water, and using no meanes to come out, should not perish. But we must know that the end and the meanes must goe together: And for a man to neglect, or reject the meanes, is in vaine for him to hope to be saved.

aved: For if thou belong to GOD
thou shalt in time bee Called and
Sanctified: And where his worke
is not as already wrought, that
man is as yet in the state of dam-
nation.

Heere is matter of endlesse com-
fort to every true childe of God, that
truely repents and beleeves in IESVS
Christ, that howsoever through the
malice of Sathan, and the temptati-
on of the Divell, the allurements
of the world, and the corruption of our
flesh; wee may griveously sinne and
fall; yet *There is no condemnation to
them that are in Christ. Rom. 8.1.*

The gates, that is, all the powers of
hell, shall not prevaile against us,
Math. 16. If ever thou foundst the
found worke of grace in thee, foun-
dest Iesus Christ to dwell in thy heart
by faith, so that thou hatest all sinne,
and desirest in all things to please God,
though Sathan rage and storme, and
all the gates of hell rise up against
thee, yet thou maist come on thy selfe
to the LORD, and say with *Paul,*

R 2

There

Vse 3.

there is no condemnation to mee that
 am in Christ, which walke not after the
 flesh but after the Spirit: Thou maist
 triumph with Paul and say, *Who shall
 lay any thing to the charge of gods cho-
 sen? And, If God be with us, who can
 be against us? And againe, I am per-
 suaded nothing can sever me from the
 love of God in Christ Iesus: No nor
 sinne, nor death it selfe. Oh happy
 then, and blessed is the estate of that
 man who is in CHRIST! Neither
 life nor death, things present, nor things
 to come, shall seperate him from the
 love of God.*

*And whatsoever hee doth shall
 prosper*

Doct. 9.
 God doth
 ever blesse
 the godly
 endeavours
 of his chil-
 dren.

HERE is described another part
 of the Blessednesse of a godly
 man, containing the mercy and
 goodnesse of GOD unto him, in the
 lawfull things wherein hee hath
 deale, that GOD doth of his infinite
 mercy and love direct and prosper
 this

this man, giving a blessing and good successe to all hee takes in hand: And this mercy all men desire, to attaine prosperity and good successe in their estates, all men desire it, loe here it is promised.

Hence wee learne, that it is not in vaine for a man to bee godly, to be religious, to walke with God, and to keepe faith and a good conscience before G O D and man, but it is the onely way to bee blessed, to have the blessing of God upon us in our places and callings, and to have good successe in all things that we take in hand. This taught by *Moses* unto the people of *Israel*: If thou wilt obey diligently the voyce of the Lord thy God, and observe and doe all his Commandements which I command thee this day, &c. All these blessings shall come on thee, and overtake thee, if thou shalt obey the voyce of the Lord thy God. Blessed shalt thou bee in the City, and blessed in the Field; Blessed shall be the fruite of thy body, and the

Deut. 28.
the whole
Chapter.

fruit of thy ground, and the fruit of thy Cattell, &c. and in all that thou puttest thy hand unto. This did the Lord vnto Ioshuah: Let not the booke of the Law depart out, &c. For thou shalt then make thy way prosperous, and then shalt thou have good successe, Iosh. 1. 7. 8. And the Apostle saith, That Godlinesse hath the promise of this life, & the life to come. 2 Tim 4. 8. If you would see the promise performed, looke into the History of the godly Kings David, Psa, 128. Ioshuah, Ier. 22. Ezekiah, &c. 1. Chro, 28. 8. 9. who so long as they walked with God and kept his Commandements, and were truly godly and Religious, how did they prosper and grow in the world? how did GOD blesse them in all that they put their hands unto? This wee may clearely behold in Ioseph, who was a Godly and a vertuous man, and how did the LORD prosper Ioseph? His master saw that the lord was with him and that the Lord made all that he did to prosper in his hand Gen. 39. 1. 2. It is said of Iob, that he was a just and an upright

upright man, one that feared God, and eschewed evill, Job 1.1. And it is rehearsed how God did blesse him in all his substance which was very great; so as the divell confessed, that Job did not serve God for nought but that God did therefore bleise him. Job 1.9. And the reason is, because the godly man takes nothing in hand without the warrant of Gods Word. Secondly, hee doth that is good in a good manner, in faith and hearty obedience, and lastly, the end of all his actions, in the glory of God, and the good of his neighbour. And whatsoever he shall doe, shall prosper.

But it will bee objected against this Doctrine, that this seemes not to bee so; for doe wee not see that wicked men, ungodly wretches, monstrous sinners, that they flourish in the world, that they live in great prosperity, delight, and pleasures? This made David and Jeremy to expostulate the matter with GOD. *Why do the wicked flourish in the world and why doe such prosper?* And againe,

R 4 *Wherefore*

Pla. 119.9.

Obiect.

Pl. 73.3.4.
Plal. 37. 36.
Ier. 12. 12.
Mal. 3. 15.
Iob 21.7.

Wherefore doth the way of the wicked prosper? Why are they in wealth that rebelliously transgresse? Is grieved both David and Jeremy, and made them to fret inwardly, as though God seemed to fauour wicked men, and to dislike and discountenance the righteous and the godly.

Answer.

For answer, You are to know that there is a double kinde of prosperity, the one wee may call *Spirituall*, proceeding from Gods fauour and love unto us in CHRIST, and declared principally in the bestowing on us the spirituall and heavenly graces of his Spirit, as faith, Repentance, sanctification, &c. unto the which the Lord also addeth the blessings and benefits of this life, so far forth as the LORD shall judge them meete and expedient for his children heere.

There is another kinde of prosperity which is *Earthly*, a thriving onely in earthly things, as wealth, honour, credit, &c. All which may befall, and doe befall the wicked men,

men and ungodly : But *David* speaketh here of the former, promisseth that this shall be one part of his happiness, that hee shall have good successe; that is, a plentiful measure of all spirituall graces that shall make him rich unto salvation : and in earthly matters also according to his portion : So that howsoever a wicked man may esteeme riches, honor, prosperity, and the like, to be the best; yet the godly man sayth with *David* *Lord shew mee thy countenance*; his prosperity being double; inward and outward, the chiefest of all is heavenly.

As for the things of this life, the Godly doth prosper, and the Lord doth give good successe.

First, whether the Godly man have little or much, he hath it from Gods right hand, as a blessing and a favor of God, giuen unto him as a right in *IESVS CHRIST*: whereas a wicked man, though hee have never so much, hee hath it from *GODS* left hand, that is, with anger

1 Pet. 1. 4.

Pf. 4. 3.

1 Tim. 4. 8

ger and displeasure with the secret curse of God.

Secondly, the godly man, hath little or much, hee hath it with the peace of conscience, and joy in the Holy Ghost. *David* having his portion from the Lord as a blessing saith, That the LORD made him more joyfull thereby, than they whose Corne, and Oyle, and Wine abounded. *A small thing that the righteous hath, is better than great riches of the ungodly.*

Psa. 4. 7.

Psa. 37. 16.

Psal. 128.

Thirdly, the godly mans estate is permanent and durable, his prosperity doth not ebbe and flow, but continueth and lasteth: but the prosperity of the wicked is too too uncertaine; yea when they bee at the highest, suddainly the LORD setteth them in a slippery place, and down they fall: *Pharaoh, Senacherib, Nebuchadnezzar, &c.* and their fall is the more fearefull, because it is not onely suddaine, but in the height of their prosperity, sometimes by Gods vengeance upon them, some

time

times by one meanes, sometimes by another.

This may serve to stoppe the mouthes of the common Atheists of the world, who say that *It is in vaine to serve God, & lost labour to be Religious, no fruit in leading of a godly life:* For so they say, if they would follow Sermons, and spend their time in Prayer, and calling on God, in Reading, and Meditating of his Word, they should begge when they have done, and such men never prosper in the world. But that is a false accusation. Did not *Abraham* prosper, and *Lot*, *Ioseph*, *Iob*, *David*, *Ezechiah*, and the like, even because they were godly, therefore they prospered: yea onely the godly man may bee truely sayd to prosper, because hee alone is in the favour of GOD, he alone hath his prosperity from the right hand of GOD, hee alone hath them as blessings, and in the favour and love of GOD: whereas the wicked and ungodly man hath riches from the left hand of Gods anger

Vse 1.

Mal. 3. 1.

Smith. S.

ger and displeasure to him, they have them with no comfort, nor peace, but with great vexation, trouble and disquietnesse, and they spend them with great paine and sorrow.

Vse 2.

This may reprove the foolish brag and boast of wicked men, who therefore thinke that they be highly in G O D S favour, because hee lets them attaine to great preferment, honour, and dignity here, and that therefore God doth favour and love them. Poore soule hast thou no better reason to prove thy selfe in G O D S Favour? *Cham* was a rich man, so was *Esau* a great man in the world, *Pharaoh*, *Herod*, *Nebuchadnezzar*, and many other, and yet never the more beloved of G O D, but wicked and damnable, as the Glutton. Nay know, unlesse thou bee a godly man, thy riches will bee thy bane, and they bee tokens of G O D S vengeance, to make thee more proud, cruell, and wicked, uncleane and filthy: yea, to feed thy soule

Luke 16.

soule to the day of slaughter.

This should admonish all godly men to take heed how they fret and grieve at the vaine and vncertaine prosperity of the wicked and ungodly; it is that which troubles the godly much, as it did *Iob*, *Jeremy*, *David*, and *Asaph*, who wondred and were much grieved at this, to see the ungodly flourish, and to abound in honour, dignity, wealth, authority, the onely men of the world; and on the contrary part, the godly in misery, trouble, &c. But when they went into the house of the Lord, then understood they the end of those men; namely, that God did set them in slippery places, & that their end was fearful. And as *Iob* saith, They spend their daies in pleasure, & suddenly go downe to hell. Let us then consider well of these things, and not to grieve at the wicked because they prosper, or to bee drawne hereby to thinke the better of them, or their vile courses, because they flourish a while; or the worse of the Godly, because they endure

Vse 3.

Psal. 7. 35.

Psa. 37. 17.

Iob 2. 1. 13

endure some trouble, but consider their latter end, and in the meane time to possesse our soules with patience, notwithstanding the jollity of the wicked, for it is but for a time, like a great thistle, which starts up in the Summer, and at the comming of Winter is gone, or the poore estate of the godly, for in the end they shall be exalted.

Vse 4.

Last of all, if wee desire to thrive in the world, to prosper, and to have the Blessing of GOD upon our labours, the best, yea, and the surest way is to become Religious, to walke with GOD, to lead a godly life; The example of *Abraham, Ioseph, Ioshua, David, Iob, &c.* may perswaded us hereunto. Wee see many take great paines night and day, toyle and moyle all the yeare long, even wearing out their bodies earely and late, and yet do not thrive, doe not prosper and come forward, but rather goe downe the winde. The reason is, GOD doth not blesse them and their labours, because they bee wicked

1 Tim. 4. 8.

Deut. 28. 1.

2.

Iosh. 1. 7.

Psa. 127.

wicked, and live in the practice of
 some knowne sinne : And there-
 fore if thou wouldest finde GODS
 blessing upon thee and thine, upon
 thy soule, body, goods, good name,
 wife, child, corne, cattell, &c. The
 best way to serve God, to call on
 his Name, to lead a godly life, and
 then certainly thou shalt finde
 that God will blesse thee,
 and make thee to
 prosper.



The

The second
 General
 part of the
 Psalm



The first Psalm.

Verse 4.

*The wicked are not so, but as the chaffe
which the wind driueth away.*

The second
generall
part of the
Psalm.



Ow we have heard
the description of
a godly man, & of
his blessed and hap
py estate wherein
hee stands. Also
hee proceedeth to
a plaine description of a wicked and
vngodly man. And hee sets out his
estate by a generall speech opposite
vnto that which had beene spoken of
the godly: *The wicked are not so.* Then
by a similitude, comparing him vnto
chaffe

Chaffe, and then the property of *Chaffe* is noted to be light, vaine, and unconstant, carried away with the winde.

In the generall description, or the Introduction in the Description of a wicked man, *The wicked are not so*, The speech is negative, and excludeth the wicked from all that which the Spirit of God hath spoken of the godly, both concerning their vertues themselves, as also concerning the recompence of their vertues.

The vertues of a godly man were described two wayes, first negatively, *They walke not in the counsell of the wicked, stand not in the way of sinners, sit not in the seate of the scorers.* Now this negative in the godly, is affirmative in the wicked; Because they walke in the counsell of the wicked, they stand in the way of sinners, and they sit in the seate of the scorers.

The other description of a godly man is affirmative. verse the second, *But his delight is in the Law of the Lord, &c.* But this affirmative in
S the

the godly is negative in the wicked: For their delight is in nothing lesse than in the *Law of the Lord*, neither do, or will the wicked meditate therein, either day or night : So that in respect of the vertues of a godly man it may well bee said, *The wicked are not so.*

And last of all, for the recompence of the vertues of a godly man, the wicked are also excluded : the godly man is compared unto a *Tree that is planted by the rivers of water*, that brings forth fruite in due season, whose leafe doth never fade, and whatsoever he doth shall prosper. The wicked are not so, *But as the Chaffe, &c.*

Whereby the way wee may observe the care that God hath, that every man should have his part in that pertaineth to him, hee would not that the wicked should encroach upon the portion of the godly, or that the Saints should be dismayed by the judgements of the wicked, but he laboureth as to allot and allow to one their part, so to exclude the other from

from their portion, to shew that they have no interest in their Blessednesse. And so it is a usuall thing in the course of the whole Scriptures, that where the Holy Ghost setteth downe the blessings and promises pertaining to Christians: In the same place hee setteth downe the judgements that belong to the wicked and ungodly.

Out of the generall Description, or introduction into the Description of a wicked man, in these words *The wicked are not so.* Wee gather this Doctrine, that the estate of all wicked men, bee they what they may be, never so great, glorious, rich, wise, beautifull; and learned in the world, yet their estate is woefull, cursed, miserable and wretched: he is cursed in his soule, cursed in his body, cursed in his goods, good name, Wife, children, corne, cattell, &c. *Thou hast destroyed the proud: and cursed are they that doe erre from thy Commandments: The foolish shall not stand in thy sight, for thou hattest al them that work*
S 2 iniquity

Psal. 37. 34.
 Esay 3. 10.
 11.
 Ma'. 4. 2.

Doct. 1.
 The state
 of the wicked
 most
 miserable.

Deu. 28.
 Psal. 119. 28
 Psal. 5. 5.
 Tit. 1. 13.
 Acts 7. 51.
 Esay 63.

Pro. 8.9.

Pro. 11.7.

Wherein
the wicked
are accu-
sed.

iniquity. Now, what though a man should abound in wealth, live in honour, bath himselfe in pleasures, yet if hee be not a godly man, that is, truly sanctified, hee can take no sound comfort in any of these: *For to them that are defiled, is nothing pure but even their prayers are abominable; He that turneth away his eare from hearing the Law, even his prayers shall be abominable.* And as Salomon saith *The hope of the wicked shall perish.* But it will bee asked, wherein stands their misery and cursed estate? I answer, First in this, that they be out of Gods favour, God hates them and all they doe; And is not this a misery of all miseries, to be cursed and miserable indeede, to have God our enemy, to have Iesus Christ the Iudge our enemy, to have all the creatures in heaven and earth against us? For as these bee truly blessed that God loves, and bee in his favour; so they be most cursed and miserable that be out of his favour, whom his soule abhorreth; and such are the wicked; according
to

to that of the Prophet, *The foolish shall not stand in thy sight, for thou hatest all them that worke iniquity.* Psal. 5. 5.

Secondly, they haue no pardon of their sinnes, and so lye under the curse of GOD, and in danger of eternall death every day they rise, without repentance there is no pardon: But the wicked cannot repent, being hardned in sinne, and delight in sinne; yea all their sinnes stand in account against them, the Lord keepes them in remembrance, and one day hee will bring out his booke of reckoning, *I will reprove thee and set before thee the things thou hast done.* Oh full little doe wiked men thinke of this, that their secret sinnes in hugger-mugger in darke corners committed, shall one day come to reckoning, and they called to a reckoning for the same: and then their owne consciences, will they, nill they, shall cry out and say, *Righteous is the Lord and true are his Judgements.* Luk. 13. 5. Psal. 50. 17. 18.

Thirdly, they have no part of conscience, *There is no peace to the wicked* Esay 57.

wicked saith my G O D , but a Hell in their consciences , having in them either an accusing conscience , like *Cain*, *Achitophel*, *Saul* *Judas* , and the like; or else a dead and sleepey conscience, like *Nabal* , which judgement is no way inferiour to the former : This fearful Iudgement of God upon the wicked is nothing else but a fore-runner of those paines which are prepared for the wicked, and are as it were the smoake of that fire , which hereafter shall torment them.

Fourthly , a wicked man is the heire of vengeance , and the fire-brand of hell , and shall as sure be damned as if hee were in hell already : and therefore CHRIST saith, that *The wicked is damned already*: and that five wayes. First , in Gods Counsell before all worlds. Secondly , in the Word , wherein their sentence of condemnation is read already. Thirdly ; in their owne consciences , which is a fore-runner of the finall judgement. Fourthly , by the judgement begunne already upon

Ioh 3. 18.

on them, as hardnesse of heart, blindness of minde, hatred of the light, and the like meanes of salvation. Fifthly, by the horrible torment of the soule, which it doth assuredly expect when the full viall of Gods wrath shall be powred upon it. O miserable and unhappy condition! woe worth the time may such say, that euer they were borne.

Who is a wicked man? Answer, (in generall) Hee that lives and lies in sinne without repentance. But such a man is a wicked man, as *Doth walke in the counsel of the wicked, that doth stand in the way of sinners, that doth sit in the seate of the scorers.* For as he is a Godly man that is carefull to shunne and avoide the bad counsell & lewd company of wicked and ungodly men: so is he a wicked man that loves and likes their bad counsell & lewd company. And as a noble mans servant is knowne by his livery; so we may certainly judge of the by their company. A good man loves good company, a godly man

A wicked man described.

Psal. 16. 3.

Gen. 37. 2.

Psal. 101. 6. 7

1 Ioh. 3. 14.

Psal. 4. 50.

17. 81

Vse 1.

makes much of them that feare the Lord. *My eyes* (saith David) *shal be upon the faithfull in the Land.* This we may see in *Iacob*, who loved *Ioseph* above all the brethren, because hee had grace in him; *All my delight is upon thy Saints.* But wicked men are like Birds of a Feather which flie together, and like will to like. So that if you would aske a certain rule how to judge of men, whether they bee good or bad, godly or wicked, I know not any rule more sure for a mans outward life, to judge of him, than by his company: And therefore as *S. Iohn* makes it a marke of Gods childe, and a certaine signe of the love of God to us, *If we love the brethren;* so on the other side, it is a fearefull note of a wicked man, when he hath no delight in the company of Gods children and faithfull servants, but delight onely in the company of the wicked and ungodly.

Let all wicked men lay this Doctrine to heart, and be affected with it, and let me say to them, as *David* said

said to the ungodly ; *Vnto the ungodly said God , what hast thou to do to take my covenāt into thy mouth, seeing thou hatest to be reformed, and hast cast my word behind thee ? When thou sawest a theefe thou consentedst unto him , and hast been partaker with the adulterer, &c. These things hast thou done, and I held my peace, and thou thoughtest that I was like thee: But I wil reprove thee, and set before thee the things thou hast done. Oh consider this yee that forget God, lest I tare you in peeces, and there be none to deliver you.* Oh that the wicked and ungodly of the world would consider in what cursed state they stand in, what extreame danger to lose their owne soules, cleane out of Gods favour , so as hee hates and abhorres them, and all they doe. Now as *Salomon* saith , if the wrath of the King bee as the roaring of a Lyon, how much more the wrath of the eternall G O D, who is able not onely to kill the body , but to cast both soule and body for ever into hell fire? Oh then be admonished ! say you had

a

Psa. 50. 16.

Pro. 6.

Gen. 41.15
16.2 Pet. 2.8.
Psal. 12.5.

a faire warning, repent in time, live no longer in sinne, turne to God with all speed, while it is called to day: Say with *David*, away from me yee wicked, I will keepe the Commandements of my God. And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man, so it is most dangerous; for sin is a spirituall plague or leprosie, it is of a spreading and contagious nature, Can a man touch pitch and not be defiled? Then may a man keepe company with the wicked, and not be corrupted. *Ioseph* living in the Court of *Pharaoh*, how soone had he learned to sweare by the life of *Pharaoh*? Besides, we shall be compelled to winke at the sins of those whom wee love and so consenting to them, are guilty of them. Againe, wee cannot but bee vexed with them, and grieved at the heart as *Lot* was; yea, and in danger to bee plunged with them, as *Lot* in *Sodome*; was taken prisoner, and all his household: And therefore as man doe shunne a house infected,

infected, so let us shunne such company, as most dangerous, pernicious, and hurtfull.

And heere wee are to wonder at the palpable blindnesse of wicked men, at their blockishnesse and senselesse security, that though their estate bee as wee have heard out of the Word of GOD, and testimonies of holy Scriptures, so cursed, miserable, wretched, and damnable, yet they see it not, they feare it not, they beleeue it not, they feare no danger, they desire no remedy, their minds and hearts are so blinded through self-loue, and so hardned in all kinde of sinne and iniquity, that nothing can move them and do them good. They be like the Smiths Dogge, no strokes nor sparks can awake them. Of all diseases they bee most dangerous, that bee least felt: as the Apoplexy, dead Palsie, Lethargie, &c. So, when a man is sicke, even soule sicke, and sicke unto death, and feeleth no paine, his case must needes bee dangerous. Many men complaine of the stone in the kidny, and

Vse I.

and ride aud run night and day to finde ease for it, but few complaine of the stone in the heart; men have hard stony, and hinty hearts, and neither love of heaven, nor feare of hell, neither mercy, nor Iudgement can move them, or make them to repent. Well, to conclude this point, let men take their courses, run on in sinne, *walke in the counsell of the wicked, stand in the way of sinners, and sit in the seat of the scornefull*: Let them refuse the counsell and the company of Gods servants, and when they have done all that they can, they are but cursed caitifes; and the time will come that they will curle the day that ever they were borne, and say; Woe worth the time they kept bad company: *Oh what fooles and mad men were we!* When they shall wish the heavens to fall upon them, and the rockes to crush them in peeces, for feare of the anger of God. And thus much for the generall description of a wicked man in these words, *The wicked are not so,*

Wild. 5.
Reu. 6. 13.

But

*But as the Chaffe which the winde
driveth away.*

THE Prophet *David* having shew-
ed the difference betwixt the
Godly and the wicked by a generall
Introduction, *It is not so*, commeth
now to set out their estate by a Si-
militude and Comparison, where
hee compares the wicked to *Chaffe*:
And it is all one as if he should say,
The wicked and ungodly man is not
like a Tree well planted and waterd,
that bares good fruite, and alwayes
flourisheth, but like unto *Chaffe*,
which hath no root at all in the earth,
no iuyce nor sap, but wants all kinde
of good fruite and greenesse, so as
it is easily scattered and disperfed
with every blast of winde: even so
the wicked are not rooted nor graf-
ted into **IESVS CHRIST**, and
are altogether void and destitute of all
fruite of good workes, and of all
saving grace, have no iuyce nor sap
of goodnesse in them, and in time
of

of trouble and temptation, they fall away, yea, every blast of false Doctrine, every storme of temptation, triall, or persecutiō, yea the least blast of Gods anger, driveth them hither and thither, they know not which way to turne them.

So that in the Similitude or comparison there are two things to be considered of us.

: First the matter whereunto the wicked are compared unto *Chaffe*.

Secondly, the condition of *Chaffe*, which the winde driveth away.

In the former of these we are to consider how the wicked resemble *Chaffe*, naturally, and accidentally.

Naturall *Chaffe* is light, and unprofitable.

First, it is light, containing in it, no solide and weighty matter, but a very slight and frothy substance, subject to many alterations; even so the wicked are not solide in their purposes and enterprises, and weighty in their carriage and courses, but as *Chaffe*, light, easily tossed, and blowne away.

It

Wicked
compared.
to *Chaffe*,
How.

I.
Light.

It may appeare unto us, that the wicked are as *Chaffe*. light, because they be light of their words, they have not their mouth in their heart, like a wise man, but they have their heart in their mouth, like a foole. Doe they promise any thing? their words are as winde, as the proverb is. Do they vow any thing? they keepe their vowes like thole that vowed *Pauls* death. Doe they sweare any thing? they are but as bells and bubbles in the water, broken in a moment of time: So that the wicked in respect of their words, vowes, or oathes, may well be compared to *Chaffe*, light.

Eccl. 12. 26.

Againe, the wicked may well bee cōpared to *Chaffe*, light; because they are light of their minds, entertaining and excluding, one while admitting, another while rejecting, infinite purposes and thoughts of heart. Againe, they are light of their bodies, by committing many fornications. Yea, let their vertues be compared with their vices, it will then appeare, *That they are lighter than vanity it selfe.*

Secondly,

Secondly, as the wicked are like *Chaffe*, light, so are they unprofitable, and that two wayes. First, in matters temporall concerning this life, wherein though they have ability, as they have for the most part, yet they want will to doe good with the same. Secondly, in matters spirituall, wherein though they have a will, which is a rare thing to be found in the wicked yet they want ability.

Unprofitable.

Eccles. 6.2

First, the wicked are as *Chaffe*, unprofitable, in regard of matters temporall: For, *Who doth regard the afflictions of Ioseph?* For eyther their will is wholly bent upon Covetousnesse, or Prodigality. This is an evill which the Preacher saw under the Sunne, *A man to whom God hath given riches, & treasures & honours, and he wanteth nothing for his soule, of all that he desireth, but God giveth him no power to eate thereof; but a strange man shall eate it up.* Yea, such is the case of many a man, that where hee lockes up his riches from others with one locke, hee lockes them up from him-

himselfe with a thousand. Or else they spend them prodigally, like the rich glutton, who fared of the best, & went of the finest, but had nothing to bestow on poore *Lazarus*: whereas indeede they are but Stewards of those things they enjoy, and must one day give an account for them: And if they be found in the day of their account to have beene *unprofitable*, as *Chaffe* is unprofitable, then must they assuredly expect no other sentence than that which was denounced against that unprofitable servant: *Cast that unprofitable servant into utter darknesse.*

Luk. 16.

Mat. 25. 30.

Secondly, the wicked may bee said to be as *Chaffe unprofitable*, in respect of matters spirituall: because though they have therein a will, yet want they ability, whereby they might benefit others; For *whosoever is borne of the flesh, is flesh*, and nothing but flesh; How then can a man give that to another hee hath not himselfe, or speake that to others hee is ignorant of himselfe? Yea, if

Ioh. 3. 6.

T

this

Pro. 28. 9.

this mans father, or mother, wife, or childe, lay a dying, and one short prayer might save their soules, a wicked man is not able to performe that Christian duty for them: For hee that turneth away his care from hearing the law, even his prayer shal be abominable. So that howsoever a wicked man may seeme to pray, or the like, yet by reason hee is unregenerate, not borne anew, and that they proceed not from faith, and a heart purified from sinne, the LORD doth turne the same unto sinne unto him.

So that a wicked man at his best, in matters Temporall or Eternall, hee is as Chaffe, light and unprofitable.

Doff. 2.
Estate of
the wicked
exceeding
changeable.

In that the Spirit of GOD compares all wicked men to Chaffe, we learne, that the estate and condition of wicked men is exceeding unconstant, void, uncertaine, mutable, and changeable, they have no certaine stay, no sure and settled estate in this world: whether we consider

Consider the matters of Religion, and Gods worshippe, or the things of the world, wee shall see them like unto Chaffe, vaine, vile, uncertaine and mutable.

First in matters of Religion, for the worshippe and service of God, how vaine and mutable the wicked are, the example of *Judas* doth demonstrate, who being chosen to be one of the twelve, fell away afterward dangerously and treacherously: the like may be said of *Demas*, who made a glorious flourish for the time, and yet afterwardees hee fell in love with the world: And the like may be said of *Hymeneus*, *Philetus*, and *Alexander*, who were counted famous, and esteemed as pillars of the Church; yet they fell to renounce everlasting salvation: To this purpose doth Saint *John* describe the estate of the Backe-sliders in his time; *They went out from us, but they were not of us: for if they had beene of us, they would have continued with us:* Heereunto commeth that Parable

Mat. 27.

1 Tim. 1. 20

2 Tim. 2. 17

1 Joh. 2. 19

Mat. 21. 28.

propounded by our Saviour Christ
*A certaine man had two Sonnes; and
 came to the eldest and said; Sonne, goe
 and worke to day in my vine-yard: But
 hee answered and said, I will not: yet
 afterwards he repented himselfe and
 went: then came hee to the second, and
 said likewise: And hee answered, and
 said, I will Sir, and went not: Hee
 seemed forward, but hung backe;
 Hee promised much, but performed no-
 thing at all. The like may bee sayd
 of the Rich man which came to our
 Saviour Christ and said; Good Mai-
 ster what good thing shall I doe, that
 I may have eternall life: yet when hee
 was tried, hee went away sorrow-
 full.*

Againe, for their worldly estate,
 all their felicity and great pompe, is
 but a drame, it is but as Chaffe, the
 least blast of GODS wrath will
 overthrow all their happinesse and
 prosperity; which at the best, is most
 uncertaine, and very mutable; looke
 upon Pharaoh, Saul, Achitophel, Ab-
 solon, Nebuchadnezar, Naball, and
 the

the Rich Foole: *Iob* setting out the estate of the wicked, concludeth thus; *They spend their dayes in pleasures, and suddenly goe downe to Hell:* And there sheweth the cause, their prosperity (alasse) is not their owne hand: *But the Lord doth make them as stubble before the winde, and as Chaffe shal they be dispersed:* And *David* speaking of the prosperity of the wicked, sheweth withall, how slippery and uncertaine it is, that in a very moment they bee gone, and like Chaffe are scattered abroad: So that it doth appeare that the estate of the wicked man is too too fickle and uncertaine, and is therefore well compared unto chaffe.

Iob 21.18.

Psalm. 7

And by this comparison is shewed that the wicked bee most unlike to the Godly, and therefore he compares them not to any tree, no not to a dead and withered tree, but to chaffe.

First, because as the godly man is rooted in Christ Iesus, and receiveth nourishment from him, good

juyce and good sap, *the wicked are not so*; but void of all juyce and sap, dry as dust, Chaffe.

2

Secondly, whereas the godly man is fruitfull, *The wicked are not so*, but as Chaffe, unfruitfull.

3

Thirdly, whereas the godly man is permanent, and his estate durable, neyther winde nor weather can shake him, being rooted and grounded in Christ, *The wicked are not so*, but as Chaffe, even variable as the winde, every blast of false Doctrine, every winde of temptation, and every trial for the Gospels sake will blow them cleane away.

Vse 1.

Let this admonish wicked men to looke about them: Thine estate is not so good as thou thinkest it is: Although thou be rich, in honour, and in great preferment, thou seemest all this while to be like a great Oake, or a tall Cedartree; but know thou art nothing lesse in the sight of GOD: Thou art like unto Chaffe, light, vaine, loose, vile, unprofitable and variable, no firmenesse and constancy

stancy at all in thee : yea, and marke
 what will follow ; and bee the end,
 unlesse thou repent and returne unto
 God; *Hee will come, whose Fanne is in
 his hand, and he will gather his Wheate
 into his Garner ; but the Chaffe will bee
 burne with unquenchable fire, Mat. 3.*
 12. Oh that all wicked men would
 now examine themselves, how they
 are in the Barne-floore of the Lord
 I E S V S, whether as chaffe or corne,
 for a day of winnowing will assu-
 redly approach, wherein the L O R D
 will then gather his good Corne in-
 to his garner, but then the Chaffe
 will hee cast out to bee burned with
 fire unquenchable. Wee must all of
 us passe under Gods Fanne, great
 small, rich, poore, learned, ignorant,
 Minister and people ; and then, if
 thou shalt bee found to be Chaffe, to
 the fire thou must forthwith goe. And
 therefore let all G O D S Children
 take heede that they doe not fashion
 themselves like unto the wicked :
 for as our ends are most unlike, even
 so our lives must bee unlike ; they

live in sinne after the fashion of the world ; we must frame our lives after the Word.

Vse 2.

Psal. 37.

Secondly, let all Gods children learne to judge aright of the estate of all wicked men ; they flourish indeede in the world, and who but they free from trouble, full of prosperity, whereas the godly man is troubled and afflicted ; yea, often in great misery and disgrace of the world ; and this is the thing that often-times doth trouble the godly. But if wee will judge of them not by the eye of the body, but of the soule, according to GODS Word, wee shall see wee shall have no great cause to wonder at them : much lesse to bee grieved for them : Aias poore soules, when they bee at the best, they bee but as chaffe, vaine, light, vile, and unconstant : *I saw (saith David) the ungodly spreading himselfe like a greene Bay tree, so I looked on him & passed by him, and loe he was gone, I sought him, but he could no where be found.*

Hitherto

Hitherto hath appeared what chaffe is, and that the wicked are like the chaffe naturally considered: Now in a word wee are to consider how the wicked resemble Chaffe accidentally, and that two wayes.

First, Chaffe is preserved for a time, while it is in the field, with the good corne, lest both of them should perish together. This appeareth in the Gospel to be the care which God had, not to suffer the Tares to be plucked up, for a time, least they should plucke up the good Wheate with them: Even so the wicked are spared for a time for the godlies sake, which otherwise could not live: Even as the Tares amongst the Wheate were spared for the Wheats sake.

Mat. 13. 29.

And surely this might admonish all wicked and ungodly sinners to repent, and (in time) to turne unto GOD, and to esteeme better of the company of GODS faithfull Servants, and righteous Children
here

heere in this world to make much of them, for they fare the better for them every day they rise, they enjoy all they have for their sakes, else GOD would soone make an end of them upon earth. If *Noah* and his Family were in the *Arke*, the flood would soone drowne the rest: If *Lot* were out of *Sodome*, it would soone raine downe fire and brimstone from Heaven upon the wicked *Sodomites*. And therefore GODS Children may well bee compared to a peece of Coirke cast into the Sea full of nailes, which beares up the nailes, which otherwise would sinke to the bottome one by one; even so the wicked preserved for a time for the godlies sake.

But if they will still proceede to hate them above all things in the world; wel, the time will come, when they shall thinke it the greatest misery in the world, to be severed and sundred from the company and society of the godly. But of this hereafter.

The

2A : The other condition of Chaffe accidentally considered, it is the sifting or the seperating the same from the good corne, which shall bee in the harvest of Gods generall judgement. For there bee but two sorts of men, namely, the sheepe and the Goates, the godly and the bad, the elect and the reprobate; and these doe live together heere, even as the Tares amongst the good Wheat. But in the Harvest of Gods generall judgement, they are separated, even as a shepheard doth devide his sheepe from his goats.

Mat. 13.30

Thus much for the first part of the similitude, where the wicked are compared to Chaffe: Now cometh to bee considered the condition of Chaffe.

Which the winde scattereth away.

BY *Winde* (in this place) wee are to understand the judgements of GOD, which in the Holy Scriptures

Mar. 3.

tures is expressed by sundry things : As by fire and sword , arrowes, sickle, and Fanne, &c. And in this same place by Windes, *The windes blew upon the House, &c.*

Now the iudgements of G O D doe resemble the Wind in two things especially. First, it hath the bound from whence it commeth, viz. Heaven : Secondly, it hath a bound to which it goeth, viz. Earth.

I.

Terminum

a quo.

Then the first consideration in the which the iudgements of G O D are compared to the Winde, is the place they come from : The Wind it commeth from above, even out of the Almightyes treasure house : According to that of the Prophet *David* : *He bringeth the windes out of his treasury* : so that by what meanes soever the Iudgements of God are executed upon us, or in what kinde soever, certainly they come from G O D , as the wind doth.

Pla. 135 7.

2

Terminum

ad quem.

The second is the place it commeth unto, even the Center of the Earth wee dwell one ; Such a one was that

that winde that came and beat upon the Banqueting house of *Iobs* Children. And what shall I say of the Iudgements of God which came so swiftly, even as the winde, upon *Pharaoh*, *Saul*, *Ahab*, *Antiochus*, *Herod*, and the like, whose destructions came suddenly from heaven, as the winde upon them. And as the winde is invisible to the eye: even so come the Iudgements of God upon the wicked when they are most secure: Yea, when the wicked shall say, *Peace*, *Peace*, then shall destruction come upon them suddenly, as the winde; Yea, and as the winde is most violent where it is most oppugned, as by the tallest trees, and the highest hills: So where the heart of man is lofty, hee is so much the more open to the winde of Gods iudgements, as wee man see in *Pharaoh*, *Herod*, *Antiochus*.

Iob. 1. 19.

Now, in that the Prophet hath compared the wicked to Chaffe, and the Iudgements of GOD to the Winde: Wee learne from hence, the irre-

Psal. 2.9.

Gen. 4.11

Acts 12.23

2 Thes. 6.7.

Ps. 136.15.

Vse 1.

irrevocablenesse of the destruction of the wicked: Alasse, what is Chasse to stand against the winde? and what is flesh and bloud to resist the Almighty? This the Prophet David shewes most excellently, who speaking of the enemies of CHRIST IESVS, and of the certainty of their destruction, saith: *Thou shalt bruite them with a rod of iron.* Alasse, what is an earthen pitcher before a Barre of iron? a head of glasse, against a head of Brasse? How did the winde of Gods judgements persue Gaine, when hee had slaine his innocent Brother? Pharaoh seemed a mighty man, yet he prooved but Chasse when the winde of Gods judgements did blow upon him. Herod thought himselfe to bee some petty God, at what time hee made his Oration to the people; but hee was lesse then man when the winde came, even the Iudgements of GOD; *That hee was eaten up of wormes.* Hence we learne, that the power of GOD is infinite and absolute; all

all power is of God : *Hee doth bring downe the mighty from their seate. Yea hee hath all creatures at a becke, and at a call, to humble man ; yea, and the least of all creatures, when it is armed and sent of God, is sufficient to destroy the wicked, as Frogges, Lice, Flies, and the like creatures did Pharaoh and the Egyptians : and as the Palmer-worme and the like kind of the Caterpillers did the man of Juda and Israel : and therefore this must needs bee a terrour unto the wicked, who are no stronger than the Chaffe to resist the wind of Gods judgement. This may teach them humility, and pull downe the haughtinesse of their hearts, when they shal heare the irrevocablenesse of their destruction.*

Exod. 10.

Ioel 1.3. 4.

Secondly, seeing the destruction of the wicked is irrevocable, and that the judgements of G O D come suddenly : wee are taught heere, that it is our duty to awake out of sinne, and to be watchfull over our owne foules. We must not sleepe in sinne,

neither

Vse 2.

Math. 24.

neither give your selves to security, but be carefull and circumspect, that wee be not suddenly overtaken, This is that charge which our Saviour giveth: *watch therefore for you know neither the day nor houre in the which the Sonne of man will come.* The judgments of God are threatned to come upon thee suddenly, as the Winde: thou knowst not whether thou shalt have an houre, or a moment of time given thee to repent, thou maist bee smitten with sudden death: When thou risest out of thy bedde, thou knowst not whether thou shalt lye downe againe: VVhen thou lyeest downe upon thy bed, thou knowest not what may happen unto thee ere it be day. *Boast not of to morrow, for thou knowst not what a day may bring forth.* And therefore while it is to day, let us repent, and labour to be reconciled to God in Christ, that when his judgments shall come as the winde suddenly, the destroyer may passe over us, and we remaine safe under the shadow of the Almighty.

Pro. 27. 1.

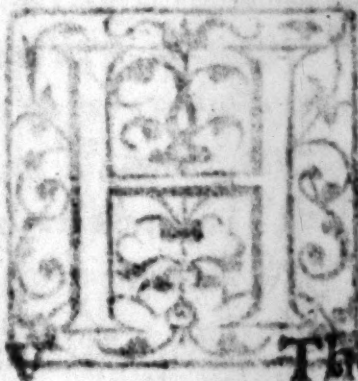
Hither

Hitherto hath the Prophet described
the woefull estate and condition of
the wicked here in this life. Now
in the next verse, by way of
Propheſie, or threatening,
he ſets out their estate
and condition in
the Life to
come.

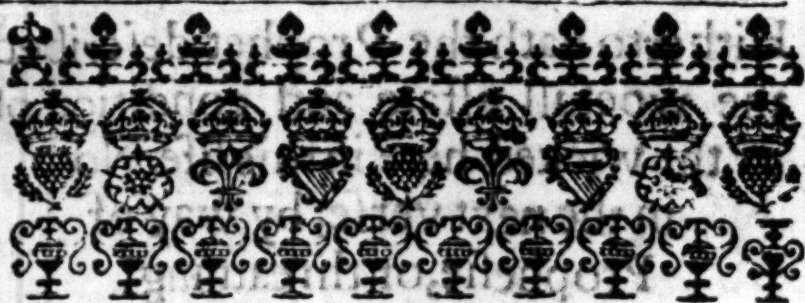
VERSE 2.

Therefore the wicked ſhall not be able to
ſtand in judgement, nor ſhall
they be in the aſſembly of the Righteous.

For the Prophet de-
ſcribes the wicked
& ſaith manly
his fearful end, and
that which ſhall be-
fall him hereafter.
And that he ſaith
into two phraſes of ſpeech. Firſt,
They ſhall not ſtand in judgement.
Secondly, They ſhall not be aſſociated
with the Righteous. So that we ſee how
lovely now the wicked heart it out.



The



The first Psalm.

V E R S E 5.

Therefore the wicked shal not be able to stand in Iudgement, nor Sinners in the assembly of the Righteous.



Ere the Prophet describes the wicked & ungodly man by his feareful end, and that which shal befall him hereafter. And that he draweth into two phrases of speech. First, *They shall not stand in Iudgement.* Secondly, *They shall not be associates with the Iust.* So that we see, that howsoever now the wicked beare it out, and

and seeme to bee the onely men in the world, yet in the great day of the Lord, when wee must all appeare before his Barre, that will judge justly without respect of persons; then these wretched shall not bee able to stand, that is, to endure the sentence of the Iudge and his angry countenance, but shall receive the feareful doome of eternall death, *Depart from mee yee cursed,*

Well then, by this wee learne that there shall be a Iudgement, wherein men must stand to appeare before God, to give account of their worke; and this wee acknowledge in that Article of our Faith when wee say, *wee beleeeve that he shall come to iudge both the quicke & the dead Behold (saith the Lord) the day commeth that shall burne as an Oven. And all the proud, and all the wicked shall be stubble: and the day that commeth shall burne them up.* And our Saviour alluding to that day saith, *Then will I say to them on my left hand &c. Againe, He hat appoynted a day in the which he will iudge the world in*

Mat. 25. 41.
Acts 17. 31.
2 Cor. 5. 10
2 Thes. 1. 7.
8. 9.

righteousnesse. Now if there were no places in the Scriptures but this Text, it might suffice to prove that there shall bee a day of Iudgement.

But besides these Testimonies, there bee certaine reasons that prove the same, taken from the nature of God and his principall Attribute, his mercy and Iustice: which wee must needs confesse, he is most true, in both, hee is most mercifull, and most just.

And therefore having promised it shall goe well with his Children, that they shall bee happy and blessed, and that the wicked shall bee miserable and cursed: In these two respects it must needs bee, that there must bee a day of Iudgement. For in this world, who endure more misery, grieve and wrong then Gods Children? who are contemned, mocked, misused, and by all meanes abused by wicked men. They are in want, sicknesse, persecution, in poverty, and a thousand mileries besides. But the

the wicked flourish, live in wealth, and ease, and all things that heart can wish. Now then, seeing this is the estate of Gods Children in this world, full of troubles and miseries, and the wicked live at ease, according to their lusts: It must needs follow that there must bee a day of Iudgement; when God shall shew his mercy in blessing and crowning the vertues of Children: And likewise in executing justice upon the wicked and ungodly.

O that men and women could often thinke of the time of the last Iudgement! Oh that wee could bestow that time which wee bestow upon our pleasures, and foolish sports, to meditate on this day! O that men would bestow that time which they bestow on unprofitable, if not sinfull exercises: as carding, dicing, decking and painting these carkases of theirs! Oh (I say) happy were wee if wee could bestow this time in thinking of this Iudgement: what shall then become of us for evermore?

Vse 1.

There is no man so wretched and desperate, but he can wish with *Balaam*, *Oh that I might die the death of the righteous, and that my last end might bee like one of theirs!* Labour now then in time to become a new creature, walke with God in obedience, labour for sanctification: and this will cause thee to stand out in this judgement.

- Now that the wicked *shall not stand in the Iudgement*, some may heere object and say, This is that which we desire, that wee may not appeare before the face of that angry Iudge, whose presence is so intollerable.

But alas, this is not all: for then the wicked might seeme to be blessed, if they might heere delight in sinne, and drinke downe iniquity like water, and never be called to account for the same. Therefore the wicked shall appeare in judgement; and yet not any whit contrary to this Text, which saith, *The wicked shall not stand in judgement* and that in these foure respects.

First,

First, in regard of their appearance there, *The Lord will enter into judgement with all flesh*: if with all flesh, then chiefly with such kinde of flesh as are *species* of that *genus*: So flesh, as that they are nothing but flesh, that have not the seed of the Spirit remaining in them. Ier. 35. 21.

Secondly, they must arise and appeare in this judgement, in respect of the sinners arraignment at Gods judgement barre. For wee must not onely appeare in judgement, but *before the judgement seate of Christ*.

Thirdly, they must arise and appeare in this judgement to be indited: for God will bring *every worke of theirs into judgement, whether they be good or evill*.

Fourthly and lastly, they must arise and stand in this judgement, to heare the sentence of the Iudge of heaven and earth passe against them, *Depart from me yee cursed into everlasting fire, prepared for the Diuel and his Angels*: A thundring Sentence indeed, able (if it were possible) to Mat. 25. 41.

wound to death the harts of the wicked, but they shall after death never dye. Yea, every word of the sentence seemes to be most feareful & terrible.

First, what they shall do; *Depart.*

Secondly, how they shall depart; *Cursed.*

Thirdly, from whom; *From me.*

Fourthly, whether; *Into fire.*

Fifthly, into what fire; *Everlasting fire.*

Sixtly, by what right; *prepared.*

Seventhly, with what company; *The Divell and his Angels.*

Hitherto, and thus farre, the wicked must arise, and stand in judgement; but after this sentence is once given, they shall never rise up to appeare in judgement any more. But where it is said, *They shall not stand in Judgement*: This is meant onely in respect of Gods favour: For this is proper onely to the godly, thus to stand in judgement, who are bold in respect of Iesus Christ their elder Brother: whose righteousness they appeare.

Oh

Oh that men would consider this, high, low, rich, poore, noble and simple; *That no wicked man shall stand in judgement*, but shall heare the fearefull sentence of eternall vengeance, *Depart from mee yee cursed.* Oh how ready are men to put from them this day of reckoning! They seeme to have made a league with Death, and to bee at an agreement with the Grave. But the Lord will disanull this their agreement, and the time will come when these wicked wretches will bee glad to put their heads in an awger ho'e, when they shal cry unto the rockes and hills to fall upon them to hide them; and to cover them from the wrath of God, the angry Iudge, whom they are not able to endure. Who would buy gold at such a rate, or pleasures so deare, to lose his soule in hell-fire for ever, for the pleasures of sinne for a season here?

Vse 1.

Esay 28.15.

Secondly, we are taught here, that as all wicked and ungodly men be wretched and miserable in their life:

Vse 2. -

So

Reu. 20. 14

So at the day of Iudgement their estate is much more fearefull: for it is said here, *They shall not stand in judgement*, but shall quake and tremble, as not beeing able to endure the angry countenance of the Iudge: For now they shall see the books brought forth, and their sinnes laid open. O good Lord! what shall ungodly men do then? which way shall they turne them? when they shall see the Iudge stand above them with a naked sword to cut them off: and the diuels ready to execute Gods eternall Iudgements on them: poore soules, what shall become of them? How can they stand? How can they endure it? And yet they must undergoe it, and endure it.

But more than this, they must receive that fearefull sentence of eternall vengeance, *Depart yee cursed, &c.* So as now they must remaine in perpetuall prison, in the darke dungeon of hell for ever, where the paines are endlesse, easlesse, and remediesse: They shall have no ease, no not one drop

drope of water to coole their tongue:
And this word everlasting torment, doth
even kill the heart of the damaed: for if
a man lie in hell torments so many
thousand yeares as be Starres in the fir-
mament, or sand on the Sea shore:
It were some comfort to a damned
soule, that once there might be an end
thereof. But alas, when he hath suf-
fered torments so many yeares, the
number to suffer still will ever remaine
infinite. God give us greace that wee
may become righteous, that we may
stand in judgement.

Esay 30. 30

The second part of the miserie of a
wicked man in the life to come, is:
*He shall not stand in the assembly
of the just.*

IN these words is noted out unto
us a second branch of the judge-
ment of the wicked in the life to
come: That they shall be severed and
secluded from the company of the
Iust.

Heaven

Heaven is called the *New Ierusalem*, wherein enters no uncleane thing; onely this is the place where the just doe abide: Heere are all the holy Patriarkes, *Abraham*, *Isaac*, and *Jacob*; Heere are the Apostles, here are the godly Martyrs, and constant witnesses of *CHRISTS* truth; here are all the Saints that sleepe in Christ, heere they rest and sing continually, *Praise, honour, and glory unto him that sitteth upon the Throne*: they enjoy the presence of God, and see his face continually, Now to bee deprived of this place, and to be severed from this company, it is misery with a witnesse: And this is that misery heere poynted out in this second place, *They shall not stand in the assembly of the Just.*

The Church is to be understood two wayes, *Militant* and *Tryumphant*, and from both of these the wicked are excluded, for howsoever the wicked live amongst the Godly, as Tares amongst the good Wheate, as *Cain*, and *Esau*, and *Judas*

das did amongst the Godly, yet they
 were not of the godly; *They went out*
frō us because they were not of us: But
 this is not directly intended in this place,
 but of the Church *Tryumphant* in the
 Kingdome of heaven, where the Godly
 enjoy Iesus Christ, *In whose presence is*
the fulnesse of joy, and at whose right
hand is pleasure fer evermore: Heere
 the wicked shall not stand in the *As-*
sembly: For if *Moses* might not stand
 upon the Holy ground, before hee had
 put off his shooes: Oh how much lesse
 shall sinfull wretches stand in the pre-
 sence of the ever-living God, having
 on the shooes of their sinful affection!
 Yea it is now most just with God, that
 such should be shut from Heaven; the
Church Triumphant, seeing they ne-
 ver warred in the *Church Militant*.

Psal. 16. 11.

Exod. 3.

Neither
show

*Neyther the sinners in the Assembly
of the Iust.*

Mat. 25. 34.

HEere then we learne, that there are two sorts of men in the world, *Good, and Bad, Sheep, and Goates, Elect and reprobate*: And heere in this world they live together, but after death in the last judgement, there shall be two places appointed for them; one on the right hand, another on the left; one in honour, the other in shame; one in joy and comfort, the other in feare and horreur. And as wicked men in this life could never abide the company and society of the Godly, but did mocke and scoffe at them, and shun their company as much as they could: so in the great day of account, in the great and generall separation, *The sinners shall not appeare in the Assembly of the Righteous*, but shall bee severed and sundred by the great Shepeheard of the sheepe, the Iudge of the whole world.

Now

Now that wicked men shunne and avoyde the company of the godly, and doe desire and seeke the company of the wicked, it is plaine by experience, and therefore it is just with God, that at the last day they should be severed and secluded their company: and as they loved and delighted in the company of wicked men, and such as have no feare of GOD before their eyes, so now they shall have their belly full of their company. How did *Caine* hate *Abell*? *Pharaoh*, *Moses* and *Aron*? *Saul*, *David*? the Iewes our Saviour *Christ*? *Elimas* the company of *Paul*? And on the contrary part, how one wicked man doth love the company of another like himselfe, common experience doth prove it.

Psal. 50.

And heere wicked men be noysome and troublesome to the godly, as Goats to Sheepe, they tread downe their pasture, they trample in their water, and they push them with their hornes; *Christs* sheepe now sustaine

Ezek. 4.

Mal. 3. 18.

staine sundry wrongs and injuries, and are much annoyed, and vexed by those stinking and unruly Goates : But there will come a day of separation, to the horreur of the wicked, and comfort of the Godly.

Further, in these words we may consider the estate of the *Righteous* at the last judgement : that is of the elect of G O D, such as have truly repented of their sinnes, by faith, beleeye and imbrace I E S V S C H R I S T, and are justified through his obedience in the sight of God ; surely their estate shall bee blessed and happy, and so great, that the very wicked shall bee much ashamed and astonied to behold it.

First, they shall be set on *Christs right hand*, which is no small honour and joy for poore silly soules to bee advanced, to sit on the right hand of I E S V S C H R I S T, the Sonne of G O D, and the great Iudge of the world.

Secondly,

Secondly, they shall heare the blessed sentence, *Come yee blessed, &c.*

Mat. 25

Thirdly, they shall be put in reall possession of eternall *Salvation* of the Kingdome of *Heaven*, and live in the blessed presence of *God the Father, Sonne, and holy Ghost*, the elect *Angels*, and blessed *Saints*, where there shall be no sorrow, paine, sicknesse, &c. *Blessed are the dead that dye in the Lord, for they rest from their labours*; So then after death they have a sweet *quietus est*; and a generall discharge and freedom from all enemies of soule and body, from all trouble, paine, and griefe. Whereas the wicked and ungodly shall bee in a cleane contrary estate and condition: for they shall not come into the company of the righteous, nor shall have no part in that place of their Comfort, Honour, Ioy, and Dignity, but shall be set on Christs left hand, a place of exceeding sorrow, and griefe, shame and confusion, horrore and trembling.

Reu. 21.
and 13.14.

This might admonish all wicked

Vse 1.

and ungodly sinners to repent in time, to turne to GOD by true repentance and amendment of their lives, to esteeme better of the Company of GODS faithfull servants, and righteous Children in this World, and to make much of them. But if they will still proceed to hate them, to set themselves against the godly, to shunne their company, and to hate them above all the things in the World: Well, yet remember the time will come, that yee shall thinke it the greatest misery in the world, that yee shall be severed and sundred from their company, and in so being, they shall bee severed and sundred from the company and society of Iesus Christ himselfe, of God the Father, and all the blessed Saints and Angels of God in Heaven: *Then in that day shall the righteous stand in great boldnesse before him that persecuted him, &c.* Thus yee see the madnesse and extreame folly of wicked men, they hate them whom they ought most to love, and love them

Wis. 5. 1. 2.
3. 4.

them, whom they ought most to dislike

Let men take heed with whom they joyne themselves in society:

Seeing with whom they keepe company in this life, in death they shall partake with them, and after at the last judgement shall bee joyned with them.

Hee that now is familiar, and a Companion of ungodly men, Atheists, Papiſts, Swearers, Drunkards, Scorners, &c. Certainly in Death hee shall bee punished with them, and after death have his abiding with them for ever, So he that is now a companion with all those that feare GOD; surely, hee shall have a part with them in Death, and at the Last judgement shall bee placed with them in joy and happinesse which shall never have an end.

It is thought to bee a matter of little or no moment what company a man keepes, to live amongst Swaggers, Swearers, Drunkards, Athi-

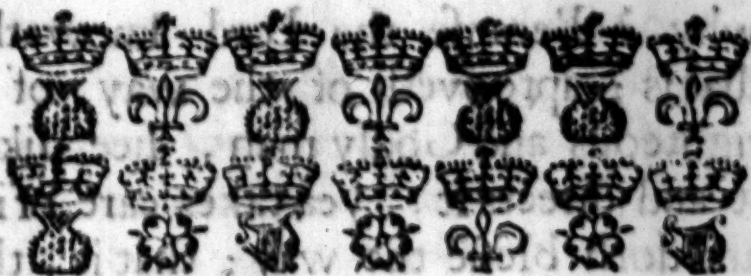
Vse 3.

Rev. 18. 4.

ests, Papists, &c. but the truth is,
 it is a fearefull signe of a reprobate,
 and hee that is now a companion
 with them in their sinnes, shall
 after death take part with
 them in their
 plagues.

Hee that now is familiar, and
 a Companion of ungodly men, A-
 theists, Papists, &c. Certainly in
 death hee shall be punished with
 them, and after death have his
 abiding with them for ever. So he
 that is now a companion with all
 those that feare GOD; surely, hee
 shall have a part with them in death,
 and at the last judgement shall be
 placed with them in joy and hap-
 pines which shall never have an
 end.

It is thought to be a masterpiece
 of no moment what company we
 keep, to live amongst
 revs, &c. Drunkards, &c.
 X.



The first Psalme.

Verse 6.

*For the LORD knoweth the way of
the righteous; But the way of the
ungodly shall perish.*



Itherto the Pro-
phet hath described
the wōderfull blef-
fed estate of a god-
ly man: As also the
feareful and cursed
estate of the wick-
ed: Now in this sixt *verse*, which con-
taines in it the second generall part of
the Ps. lme, is layd downe a reason, both
of the happinesse of the one, and also of
the misery of the other.

The Godly man is a blessed man: why ? Because the Lord knoweth, that is ; approveth of the way of a righteous and Godly man , hee likes it and directeth it , yea takes care of it, and doth blesse the way ; that is , the life and conversation , the actions studies , and indeavours of the righteous.

Secondly , the wicked are cursed and miserable , why ? Because the LORD doth not thus *Know*, that is , the Lord doth not like , nor allow of the wicked man , hee doth not love nor approve of his life nor dealings , hut rather dislikes him and all he doth ; yea ; hee hates and abhorres his vile , abominable and wicked life : And therefore both hee and his wayes , that is , his studies , labours , and enterprises , *shall perish* , and come to destruction.

In that the Lord is sayd , *To know the way of the righteous* ; that is , to like it , to love it , and to be well pleased with it , so as hee will direct and blesse it.

it. Heere is matter of exceeding comfort to every poore childe of God, to every Godly and Righteous servant of God, that being justified by faith in CHRIST IESVS, and sanctified by the Holy Ghost, live well, and lead a godly and righteous life, that howsoever the World condemnes them, scoffes, and scornes them, mockes and mowes at them, revile and raile uppon them, and esteeme them as base and vile; yet heere wee see that the Lord loves them, and esteemes highly of them, approoves them as his, delights in them, to blesse them and prosper them: *touch not mine Anoynted, and doe my Prophets no harme;* Yea, he that toucheth them, toucheth the apple of Gods eye, and no assaults whatsoever shall bee able to injure them: *For godlinesse hath the promise of this life, and that which is to come;* and therefore let us labour to plant Godlinesse in our hearts, and store them with the true feare of God, and in so doing, the Lord will both blesse us and our poore indeavours.

Doct. 1

A great comfort to the godly, that God doth approve of them.

2 Cor. 4. 13.
Mat. 23. 37.

This may serve to reprove the cursed practice of ungodly men : It is wonderfull to see how bold they bee to abuse GODS servants, to mocke them, and to disgrace them, to slander and to revile them : They thinke them the worst men that live in the world, they traduce them and bring them on the Stage, they loade them with vile and odious names: Now what doe they else then set themselves against GOD himselte, seeing they hate them, whom God loves.

And as this may serve for the terrour of the wicked, so it serves to comfort every poore childe of God: What though the World hate thee, so God love thee ? Oh remember that the Lord loves and allowes of thee : Now then if God approve of thee, what though all men in the world did refuse or condemne thee ? If the King should grace a man, and honour him, what would this man care for the contempt of a Scullion boy ? Well, let this bee a comfort
and

and encouragement unto us, that GOD knowes and allowes of us. For what were the favour and approbation of men, if this were wanting.

But how shall a man know whether God knoweth him thus with his speciall knowledge or not? *I answer,*

First, if God know any man for his, by his speciall and effectuall knowledge, then hee begets in him the knowledge of himselfe. As the light of the Sunne falling on our eye, by whose light we behold the Sunne again. *I know my sheepe (saith Christ) and they know me,*

Secondly, if God thus know any man with his speciall and effectuall knowledge of his, so as hee loves and likes of him, it begets the love of God in a mans heart: So as God loves him, hee is inflamed to love God againe; and in love unto him is loath to offend him, and most carefull to please him. And therefore if wee would know whether we be thus

Object.

How a man may know whether Christ approve of him.

Answer.

I.

John 10.

2

1 Ioh. 4.9.

thus knowne of God, let us labour to finde our hearts thus inflamed with the love of him.

Thirdly, whom GOD knoweth thus, hee chuseth to be his Childe in CHRIST IESVS, delights to blesse him: Now then this workes in the heart of a godly man another worke; Namely, to choose God to be his God, to set his heart on him, to delight in him, to adore him as his GOD, to love him, feare him, obey and call upon him, and to trust in him as his God.

Thus you see how a man may know whether GOD know him with this special and effectuall knowledge, which is proper to the Elect alone; namely, by these fruites and effects in our hearts: For as we see, though every man cannot come to see the Kings Broad Seale, yet can discern the picture of it in wax, and say, This is the Kings Broad Seale: So though men cannot ascend to Heaven to know the secret Counsell of GOD, yet by these fruites and

and effects of his knowledge, men may know his will, whether they be his or not.

Well, to conclude: Seeing the Lord thus knowes, and acknowledgeth, yea, loves and likes of the life of a godly and righteous man: let us be encouraged to goe through-stitch, and to resolve of this, never to be daunted, or discouraged with the hard measure of ungodly men. All our care should be to please God, and to be approoved of him, and therefore so long as hee doth approve of us, let us not thinke what man can doe against us.

*But the way of the wicked
shall perish.*

HEere wee learne that the whole life of a wicked man, and whatsoever he doth, is abominable, the LORD hates him, and all he doth. *What have I to doe with the multitude*
of

Esay 66. 3.

Ier. 8.

Pro. 15. 8.

Heb. 11. 6.

Acts 15. 9.

Pro. 20. 17

Job. 20. 29.

Vse.

of your Sacrifice saith the Lord. And againe, *The Sacrifice of the wicked are abominable unto the Lord*: Now if the best actions of a wicked man, his Hearing, Reading, Praying and Receiving. be abominable to the Lord: How much more their swearing, cursing, banning, prophaning the Sabboth, drunkennesse, uncleannesse, lying, stealing, &c, Againe, *without faith it is impossible to please God*: Now no wicked man can have true faith, because *faith purifies the heart*, and is never severed from true repentance and amendment of life: And therefore the way of the wicked, seeme it never so goodly and glorious in the world, all their studies and endeavours shall perish, and come to destruction in the end. *This is the portion of the wicked man and the heritage that he shall have from God for his workes.*

This shewes the state of most men to bee miserable and unhappy: For onely those bee blessed, whose lives doe please God: Now alas what delight can God have in the filthy lives

of

of most men, whose whole delight
and study is in sinne and wickednesse,
in all kind of lewdnesse and prophain-
nesse, have no care to please G O D,
but even obstinately rebell against
him, surely the Lord hates them,
and all they do. O wofull condition
of such sinfull men, that betake them-
selves thus unto the way of sinne. Not
as though they walke therein but for
a time, but as such as purpose to
tread therein for ever. From this
wofull estate, the Lord deli-

ver us for Christ his
sake, Amen.



Ver. 2. Darius Blessed
101

**A Morning Prayer for
a Family.**

*Lord teach us to pray, that wee may
call upon thy Name: Prepare our
hearts to seeke thee: And open thou
thy mercifull eares to heare vs*



O eternal & Ever-living Lord
God, Creator, & continuall
preserver of all things both
in heaven & in Earth. By whose gra-
cious providence as we were at the
first wonderfully & fearefully made:
so we are no lesse preserved and kept
unto this present. We here the work-
manship of thine owne hands desire to
humble both soule and body before
thee. And now Lord, we being here in
thy presence, wee cannot but acknow-
ledge and confesse against our selves
our owne unworthinesse to come
be-

A Morning Prayer.

before thee, to call upon thee, nor
to performe even the least Duty that
shall concerne thy worship or glory:
Our hearts alas are no better than
sinks of sinne, and a masse of all pol-
lution and uncleannesse: and who can
make that cleane that is taken out of
an uncleane thing? The thoughts
and imaginations of the same must
needes bee evill continually, and we
unto every good worke prove re-
probates. Yet, O Lord, seeing thou
hast commanded us to call upon thee,
and hast mercifully promised to bee
present with thy Children, to heare
their Prayers, and to grant their re-
quests which they put up in faith un-
to thee: Oh Lord, this doth give us
boldnesse to come before thee; and
in confidence of thy goodnesse that
thou wilt make good the same thy
promise unto us at this time, we here
offer up unto thee this Morning Sa-
crifice of Prayer and Thankesgiving,
humbly acknowledging and confes-
sing from the bottome of our hearts
our manifold trāsgressions & offences
which

A Morning Prayer.

which wee have continually multiplied against thee, in thought, word, and deede, from the beginning of our dayes unto this present time. We acknowledge, O Lord, that our originall corruption in the which we were at the first conceived and borne, and from the which there hath sprung foorth the most bitter and unsavory fruite of sin, Apostacy, and rebellion, to the great Dishonour of thy Name, the wounding of our poore soules and consciences, and the evil example of others amongst whom we have lived: By the which O G O D, we confesse that we have justly deserved that thy wrath and indignation should be powred out upon us, both in this life and in the life to come.

And therefore O G O D, we come not here before thee in our owne worthinesse, but in the worthinesse and mediation of Iesus Christ: beseeching thy gracious goodnesse for his sake to be mercifull unto us; for his sake to forgive us all our offences, our visible finnes, our secret finnes,

our

A Morning Prayer.

our sins of iniquity, our presumptuous sinnes against Knowledge, against conscience, against thee, or against our brethren, in the time of our younger yeares, or in the dayes of our Knowledge, as we must needes confesse, that in many things we have sinned all. We pray thee O GOD, for CHRIST IESVS sake to forgive the same unto us, and perswade our soules and consciences more and more, that thou art at peace with us: and that all our sins are done away in the blood of thy Son. And grant O GOD, by the assistance and Direction of the same thy Spirit, that with more freedome of minde, and liberty of will, wee may seive thee, the ever-living and glorious GOD, in righteousness and true holinesse unto the end of our Dayes. And good Lord, begin not onely repentance and true conversion in us, but of thy great mercy persfite the same: Oh lead us forward more and more towards perfection, increase in us that saving Knowledge of thee, and of thy Son
Y Christ,

A Morning Prayer.

Christ, our Faith in thy promise, our Repentance from dead workes, our feare of thy holy name, our hatred of all our finnes, and our love unto thy truth Frame our weake hearts (good LORD) more and more to obedience unto thy holy and heavenly will: and teach us in all things to resigne our wils unto thy holy will: and in time of affliction as in time of prosperity, to depend upon thee: that we looke not so much upon our owne weakenesse, but may stay our selves by thy power and promises.

And good Lord, so comfort our sorrowfull hearts and dejected soules, that finde daily such cause of humiliation in our selves, doing daily those things that wee should not, and leaving undone those good things thou commandest. Oh then let us be truly humbled for the same, and for thy mercies sake give us better affections unto goodnesse, and power and ability to doe that good thou commandest and requirest at our hands. That seeking in all things to honour thee,
and

A Morning Prayer.

and to extoll thy name while we live
heere, we may at the last behold thy
face in glory.

And now Lord together with our
prayers, wee are bold to adde these
praises unto thy great name, for the
manifold favours and blessings, the
which from time to time thou hast
bestowed upon us for this life, espe-
cially for a better life. Wee thanke
thee, for that it hath pleased thee
of thy gracious goodnesse, to elect and
chuse us to salvation before the
world was, for calling us by thy word
in time, for iustifying us by thy Sonne
Christ, and for giving us a certayne
expectation of a better life when this
is ended: As also for the happy
meanes of our salvation, thy Sa-
baths, Word and Sacraments. Oh!
it is thy great goodnesse, O Lord,
that thou hast not deprived us of
them all, in as much as wee have from
time to time walked so unworthy of
thy love. O lay not to our charge our
great unthankfulnesse, that we have
not brought forth more fruite of thy
word

A Morning prayer.

word in our lives; but give us, wee pray thee, that for the time to come wee may make more right steps to thy kingdom.

And wee magnifie thy name O Lord, for all the Temporall blessings which thou hast in mercy bestowed upon us; our health, peace, food, rayment and for all the comforts of this life: O Lord give us a right vse of them, that wee may not abuse them unto licentiousnesse, but provoke us dayly by them to devote our selves unto thee and thy service, Wee acknowledge thy goodnesse towards us the night that is now past, freeing vs from many imminent dangers, both of soule and body, and giving us sweet and comfortable rest: Wee beseech thee be with us this day, and all the dayes of our lives, and teach us to walke as children of the light; that thy name may be glorified by us, others may take good example, and we our selves enjoy the peace of a good conscience, so as at last wee may come to reigne with thee in glory.

And

An Evening prayer.

And good Lord our God, together with our selves; wee commend unto thee the state of thy whole Church dispersed over the whole world, beseeching thee that thou wilt call home those thou hast appointed unto life and salvation, whether Jewes or Gentiles; keepe the little flocke from the rage of Sathan, Antichrist, and all other enemies of their peace. And give thy Gospel a free passage amongst us, Lord send it where it is not, and blesse it where it is, that Babilon may fall, and never rise up againe. Blesse the Churches and Kingdomes wherein wee live, with the continuance of our Peace and true Religion. Be gracious unto the King and Queene, whom thou in mercy hast set ouer us; make him a further instrument of much good in thy church: make his dayes amongst us the dayes of Heaven, and his life after this life grant that it may be blessed. Blesse the hopefull Prince *Charles*, *James* the Duke of *York*, and the Lady *Mary*, together with the

A Morning Prayer.

Lady Elizabeth and her Royall posterity : Lord finish thy worke begunne in them, and make them all in their places worthy instruments of glory to thee, and much good to thy Church. Blesse all other in authority, the Ministers of thy holy Word, Our afflicted brethren in body or minde, or both, let it please thee, O Lord, to stay them and support them in time of their distresse, and give unto them a happy issue out of the same as it shall seeme good unto thee. And fit us for harder times whensoever it shall please thee to bring the same upon us : And keepe us Lord in those dayes by thy mighty power. And thus have wee commended our suits unto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art privy to our wants better then wee our selves are, wee pray thee take notice of them, and minister unto us a gracious supply in thy owne due time, even for Iesus Christs sake ; In whose
name


An Evening Prayer.

name wee conclude these our weake
and imperfect prayers, in that perfect
forme of prayer which hee himsele
hath further taught us, saying, *Our
Father, which art in Heaven, &c.*



An Evening Prayer for a Family.

O Lord prepare our hearts to Prayer.

 **D** Eternall God and our most
loving and mercifull Father
in Iesus Christ, & in Christ
our Father: It is thy owne
Commandement that we should call
upon thy Name, and it is thy gracious
and mercifull promise, that where two
or three are gathered together in thy
name, there thou wilt be present a-
mongst them. We thy poore and un-
worthy servants dust & ashes, yet the
workmanship of thy owne hands, are
Y 4 bold

An Evening Prayer.

bold to come before thee, to offer up unto thee this Evening sacrifice of prayer and thanksgiving. And now O Lord being heere before thee, wee cannot but acknowledge and confesse against our selves our owne unworthinesse, that wee are grievous sinners, conceived in sin and borne in iniquity, and whereof wee have brought forth most vile fruites in our lives, to the great dishonour of thy name, the utter dismayning of our own consciences, and the evill example of our brethren; By the which we have deserved likewise thy wrath and heavy indignation should bee powred out upon us, both in this life and that which is to come; in such sort as no creature in Heaven and Earth is able to reconcile us againe to thy Majesty but onely thy Son Iesus Christ. And therefore O Lord, we come not here to excuse our selves, but to accuse our selves, acknowledging that judgement and condēnation doth of right belong unto us, in as much as wee have sinned against thee: But O Lord
there

An Evening Prayer.

there is mercy with thee, & with thee
there is plentiful Redemption. We
intreate thee therefore O Lord to be
mercifull unto us; and as we acknow-
ledge our sinne unto thee, so be thou
faithfull and just to forgive us our
sinnes, and to cleanse us from all un-
righteousnesse: Wash us thoroughly
from our wickednesse, and cleane us
from our sinnes; for we acknowledge
O Lord, that against thee wee have
sinned, & done our evils in thy sight.
Thou hast beene a guide unto all our
wayes, who alone art the searcher of
the heart, and the trier of the reines: to
thee therefore O Lord doe we come,
to crave the pardon of our sins, both
for the guilt and punishment of the
same, that so they may not draw
downe upon us our deserved Iudge-
ment. And we entreate thee likewise
as to pardon our sins that are past in
our lives, so to arme and strengthen
us against sinne for the time to come.
Oh we have wofull experience in our
selves of the weakenes of our nature,
how ready we are to fall from thee, &
cannot

An Evening Prayer.

cannot keepe so constāt a watch over
our owne wayes, nor over our owne
hearts, but stil are ready to start aside:
oh Lord, direct us aright in the paths
of thy Commandements, let thy good
spirit leade us forth into all truth; and
these hearts of ours that by nature are
so fraught with sinne and wickednes,
we pray thee alter and change: And
bring into subjection daily every
thought, and whatsoeuer thing else is
in us, into obedience unto Christ; let
us finde daily more and more the po-
wer of Christs death, mortifying sin
in us, & the efficacy of his resurrecti-
on, raising us daily out of the grave
of sin into newnesse of life. And give
us Lord that wee may dedicate our
selves, our soules, and bodies, to be
liuely, holy, and acceptable sacrifices
to thee. Let thy love shewed unto us
constraine us to love thee againe, who
first lovedst us. Thou oh Lord hast
made us, and not we our selves, thou
hast made us not Beasts, but Men and
Women, yea after thy owne image:
thou didst preserve us in our mothers
wombe

An Evening Prayer.

wombe, and didest nourish us when we
did hang upon the Breast ; thou hast
still in mercy provided for us and hea-
ped upon us many blessings which
other want and stand in need of. Oh
Lord give us a right use of all thy
mercies : Especially for that thou
hast let us live in such a happy season
of thy Gospell, in time of peace and
prosperity, wherein thou dost by thy
Word continually call at the Doore
of our hearts, and labourest our con-
version. Oh Lord wee can never suffi-
ciently admire thy goodnesse heerein,
and the rather because wee have from
time to time walked so unworthy of
thy love. Oh forgive us oh Lord
our unthankfulnesse herein, and let us
now walke as children of the light. Oh
it is too much Lord that we have spent
the time that is last past according to
the Lusts of the flesh : Give us grace
that wee may spend that short time
that yet remaineth, according to thy
will : Set before us alwayes the short-
nesse of our lives, the day of Death sure
in the end, unsure in the time, that wee
may

A Morning prayer.

may be fully prepared for that second coming of our Saviour Christ unto judgement. And now in the time of our prosperity Lord teach us to thinke of the time of adversity, and in the time of our health, let us remember the times of sicknesse, and the houre of death which shall come upon all flesh. Oh let us be mindefull of our latter end, let us number our Dayes aright, that we may apply our hearts unto wisdom, and ever minde that reckoning and accompt which one day wee shall give unto thee. Make us while we live here to be humble-minded towards our brethren, that we be lowly in our owne eyes, that we get contented hearts, pure affections, chaste mindes, and wise behaviour, and all other gifts of thy owne spirit that may adorne us in thy sight, and may adde unto the credite of the truth wee professe.

And good Lord wee pray thee accept of our thanksgiving unto thy maiesty for all thy mercies and blessings from time to time bestowed upon us for this life, especially for a better life.

Wee

An Evening prayer.

we praise thee for our election, vocation, justification, sanctification; continuall preservation, and the assurance that thou hast given vs of a better Life when this is ended: as also for all temporall blessings, health, peace, and prosperity; for thy goodnesse extended towards us this Day that is past, that thou hast gone in and out before us, and freed us from many dangers of soule and body, and brought us with Peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and presence: Give us a Holy and Sanctified use of our Rest and sleepe, and fit us for the duties of the next Day; especially O Lord, fit us that Day that shall never give place to night. Bee good unto thy whole Church, forgive the crying offences of our times, and of this Kingdome: Blesse our Noble King and Queene from all dangers both of soule and body. Blesse the hopeful Prince *Charles*, *James* the Duke of *Yorke*, and the Lady *Mary*, together with the Lady *Elizabeth* and

and in the name of the Father and
in Penwinle,

An Evening Prayer.

and all her Royall issue. Bleſſe al-
thers in authority from the higheſt un-
to the loweſt, the Miniſters of thy
Word, the Commons of this Realme,
and all that in Chriſtian duty wee are
bound in our prayers to commend un-
to thee. LORD heare them for us,
and heare us for them, and heare thy
Sonne Chriſt Jeſus for us all; and grant
unto us all good things that thou in
thy Wiſedome knoweſt more expedi-
ent to give, then wee are to aſke, even
for Jeſus Chriſts ſake: to whom with
thee Oh Father, together with the
bлеſſed Spirit, wee acknowledge to
bee due, and deſire to give all
honor, praiſe, and glory,
both now and for
ever. Amen.

FINIS

aground x 182-5' down full well
pre-well and any more of more
from ground all
ground

x 186 the power of
about down to empty
the old well

225 the distance
down of the pipe